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RIST IN HIGH SCHOOL LIFE

RALPH P. CLAGGETT

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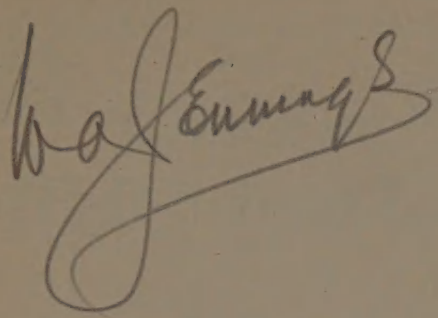

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Christ in High School Life

By
Ralph P. Claggett

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INTRODUCTION

This little book is really the product of a great host of high-school boys. On almost every page some one of the group springs into light. Quite frequently he rises to give expression to the way a real fellow would tackle a hard problem. Less often he hangs his head in shame over some task miserably done. And though he fails to appear in person, he still continues to express in the message of the day something of what he would feel and think and say and do.

The "Questions for Group Discussion" are the product of the give-and-take in a series of frank discussions with a dozen or so high-school fellows. They have been developed about the specific problems included in a particular division rather than the central theme of the week's study. In the chapter entitled "Ruts," for instance, it will be noticed that the questions are listed under separate headings. The second series is concerned with the problem of "Grouchiness." Here, as elsewhere, the first question seeks to open up the situation, the second to analyze it, and the third to solve the problem by leading to definite projects. Note the sequence in the following:

Grouchiness

1. What qualities are missing in the life of a fellow who always has a "grouch on"?

2. Why does grouchiness eliminate friendship?
3. Suppose you were to outline a day's program for the grouch; what would it contain?

These three questions will not, however, limit the leader with a keen insight into high-school problems. Instantly his mind will reach out into various phases of the problem, and soon he will have developed sufficient material for an entire discussion period. At once he will recognize that the "Questions for Group Discussion" under any one of these divisions designating a week's study cannot be brought within the compass of a single discussion. Hence they must be regarded as a source from which to draw and around which to build in dealing with the vital problems which rise in the world of the high-school boy.

But the real purpose of this book is neither to provide a record of the thinking and doing of high-school boys nor to furnish sets of questions for discussion. Four years of intensive work with high-school boys in Kansas City, Missouri, and Detroit have brought limitless faith in the power of fellows of this age to lift the morals of school life once they have felt the presence of God in them. The need of a handbook for daily devotions based on the application of the principles of Jesus to high-school problems is apparent. It follows that the purpose of this book, first of all, must be to provide a way for the keeping of the

"Morning Watch," to present the Jesus-way as the only way of living and to enlist real red-blooded fellows in applying Jesus' principles to the problems of high-school life.

SECTION I

COMMON AILMENTS AND CURES

CHAPTER I

HEART THROBS

Daily Readings

"I offer neither pay nor quarters nor provisions. I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart and not with his lips only follow me." What a fierce ringing challenge that was! Thousands responded and Garibaldi made possible a unified Italy.

"If anyone wishes to come after me, let him deny himself, take up his cross day after day, and so follow me; for whosoever wants to save his life will lose it, and whosoever loses his life for my sake, he will save it." How much more difficult it is to respond to this challenge! No trumpets, no uniforms, no flash of swords or bayonets, just a continual losing of life, helping here, serving there, in the midst of our everyday experiences. To meet this challenge will require the loyalty of a Lincoln, the courage of a Roosevelt, and the love of a Grenfell.

Shall we consider together some of the ways in which we can lose our lives in high school, and in losing them find a richer, fuller, finer life for all who must follow the path we now tread.

Sunday, First Week

"Absalom procured a chariot and horses, with fifty men to run in front of him. Absalom also used to rise early and stand at the entrance to the city gate; and, whenever any man came with a case for the king to decide, Absalom would summon him, saying, 'What town do you belong to?' When the man replied, 'Your servant belongs to such and such a clan of Israel,' Absalom would say, 'Your case is good and just, but no one has been deputed by the king to hear you.' Absalom would add, 'O that I were appointed judge in the land, so that anyone with a case or plea might come to me! I would see that he got justice!' Also, whenever a man approached to do obeisance, he would put out his hand and catch him and kiss him. Absalom did all this to the Israelites who came to the king for justice, and in this way Absalom beguiled the men of Israel." (2 Sam. 15. 1–4.)

"You know the rulers of the Gentiles lord it over them, and their great men overbear them: not so with you. Whoever wants to be great among you must be your servant, and whoever wants to be first among you must be your slave; just as the Son of man has not come to be served but to serve, and to give his life as a ransom for many." (Matt. 20. 25-28.)

A high-school student without ambition is dead. He just hasn't been buried, that's all. But most

of us are overflowing with life; we want to make the team, to star if possible; we want to represent the school in debate or oratory; we want to stand at the head of our class in scholarship. Like Absalom we are not content to have someone else surpass us.

Ambition without the losing of self is cold, hard, often bitter. Ambition tempered with thoughtfulness of others has all the charm of a mother's loving arms. Ambition to make the debate team came to a high-school student. Before the try-out he slipped into an empty room, got down on his knees and prayed that he might make the team, not for his own glory, but that his life might count for more in a Christian way among his friends.

"O God, may I not be content until I have done my best. Then, whatever comes, may I consecrate it all to furthering among my fellow students a deeper loyalty to the man of men, Jesus Christ. Amen."

Monday, First Week

"But I could not discuss things with you, my brothers, as spiritual persons: I had to address you as worldlings, as mere babes in Christ. I fed you with milk, not with solid food. You were not able for solid food, and you are not able even now; you are still worldly. For with jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men? When one

cries, 'I belong to Paul' and another, 'I belong to Apollos,' what are you but men of the world? Who is Apollos? Who is Paul? They are simply used by God to give you faith, each as the Lord assigns his task. I did the planting, Apollos did the watering, but it was God who made the seed grow. So neither planter nor waterer counts, but God alone who makes the seed grow." (1 Cor. 3. 1-7.)

Most of us are just ordinary folks. We belong, we wax loyal with victory, we grow cold with defeat. We are jealous to the extreme of our personal rights. We are filled with jealousy of the one who succeeds. Take a hypothetical case: John wants to be a cheer leader, but his arms and legs never were coordinated, his sense of rhythm is in the embryonic stage; moreover, he is painfully self-conscious. Bill, John's best friend, wins out. John, being just ordinary, is as jealous as he can be. For days he can't trust himself to speak to Bill. Finally John comes to himself, grips Bill's hand and tells him how glad he is that the honor is his. Then John goes to the first game and yells himself hoarse under Bill's leadership.

Jealousy is the mark of a lesser man. When harbored it burns deep and consumes our greatest treasures. We don't have to suffer that way. When bested we can prove ourselves good followers; when defeated we can stick till the last whistle blows. What is more, we can admire and

cheer the thorough training and excellent team work that have made victory possible for our opponents. In conquering self we have cultivated the soil that makes possible the fruition of God's seed—an unending good will that rejoices in the success of the other fellow.

Tuesday, First Week

"You have heard the saying, '*You must love your neighbor* and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven; he makes his sun rise on the evil and the good, and sends rain on the just and the unjust. For if you love only those who love you, what reward do you get for that? Do not the very tax-gatherers do as much? And if you only salute your friends, what is special about that? Do not the very pagans do as much? *You must be perfect* as your heavenly Father is perfect." (Matt. 5. 43-48.)

We don't care to be called pagans, but there is a good deal of the pagan in us nevertheless. Our activities center about our special groups. Outsiders are queer, act funny, wear strange clothes, aren't in our set. We have just the best time when we are by ourselves. We are provoked when anybody tries to break in. We resent any infringement of the privileges which we have designated as ours and ours only.

What little folks we are! Even in our hatreds

we are small and mean. We hate lessons, we hate teachers, we hate restrictions, we hate the weather. Would that we might hate with all the strength of our being the devilish things we do, and practice day by day a gracious consideration of others. We must be perfect. There is but one way—The Jesus Way.

Wednesday, First Week

"On their return, as David came back from killing the Philistine, the women came dancing out of all the towns of Israel to meet king Saul with tambourines and pæans of joy and cymbals; as they danced, the women sang to each other, 'Saul has slain his thousands, David tens of thousands!' This made Saul furious, it irritated him. 'They give David tens of thousands,' he said, 'and I get only thousands! What more can he have, but the kingdom itself?' From that day did Saul keep his eye on David. . . . Saul was afraid of David because the Eternal was with him and had departed from Saul." (1 Sam. 18. 6–9, 12.)

"Do you not know that in a race, though all run, only one man gains the prize? Run so as to win the prize. Every athlete practices self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading." (1 Cor. 9. 24-25.)

Keen is the competition that exists in school for the highest honors. Perhaps a dozen different students may be captains of teams, about an

equal number may act as presidents of societies, but only one student may stand at the head of his school in scholarship. "Only one man gains the prize."

"Run so as to win the prize." Though but a few may gain the highest honors in school, every student may enter the race. Self-restraint and honest effort persistently and steadily pursued will not be denied, they will find their reward. That team can be made, that record can be broken, that goal can be reached. Will you do it?

"Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

"Run the straight race through God's good grace,
Lift up thine eyes, and seek his face;
Life with its way before us lies,
Christ is the path, and Christ the prize."

—*John S. B. Monsell.*

Thursday, First Week

He put another parable before them. "The Realm of heaven," he said, "is like a man who sowed good seed in his field, but while men slept his enemy came and resowed weeds among the wheat and then went away. When the blade sprouted and formed the kernel, then the weeds appeared as well. So the servants of the owner went to him and said, 'Did you not sow good seed in your field, sir? How then does it contain weeds?' He said to them, 'An enemy has done

this.' The servants said to him, 'Then would you like us to go and gather them?' 'No,' he said, 'for you might root up the wheat when you were gathering the weeds. Let them both grow side by side till harvest; and at harvest-time I will tell the reapers to gather the weeds first and tie them in bundles to be burnt, but to collect the wheat in my granary.' " (Matt. 13. 24-30.)

Springtime in the country fairly sings of life. The glad, warm sun lifts the early flowers into bloom. Grass and trees are all fresh with green. Birds are migrating. Even the newly turned sod with its rich brown earth is warm. Seed is sown. Shortly, little green blades come bursting through into the sunlight.

How rich life is! Jealous that any part may escape us we drink it all in. Spring, summer, fall, winter—not a season without its attractions. Baseball, football, and basketball follow one another in rapid succession. Life seems an unending series of sports and seasons.

Aren't you sorry for the fellow who is not awake to all this? He's dead and its the springtime of his life. Can there be any greater misfortune?

It's our springtime! Together we shall turn the sod, plant the seed and watch it grow. Those long rows ahead we shall keep free from weeds. The grain at harvest time shall be full in the ear. Ours shall be the joy of a task well planned, well done.

Friday, First Week

"For which of you wants to build a tower and does not first sit down to calculate the expense, to see if he has enough money to complete it?—in case, after he has laid the foundation and then is unable to finish the building, all the spectators start to make fun of him, saying, 'This fellow started to build but he could not finish.'" (Luke 14. 28-30.)

"A man who mocks the unfortunate arraigns his Maker; he who rejoices at their woes shall not go unpunished." (Prov. 17. 5.)

We don't like to be laughed at. We shrink from becoming the laughing stock of the crowd. So we dress in style, we wear our hair as the rage dictates, we conform to the pressure of the powers that be.

But there are students who are unable to keep up with the crowd. How funny they look in the garb handed down from the past generation! How easily they lend themselves to our need for jests.

Then there are those who are just naturally odd. They couldn't be like the rest of us; they're normally queer. It seems great to make sport of them.

"He who rejoices at their woes shall not go unpunished." When we laugh at some poor fellow we are deliberately desecrating the finest thing on earth—an intricate, sensitive, responsive human

being, worth everything in God's sight. We are killing within ourselves the heart of life, that responsiveness to need that makes it possible for us to be interested in and care for the other fellow. Think it over. Does it pay?

Saturday, First Week

"So he arose, ate and drank, and in the strength of that food he went for forty days and forty nights to Horeb the mountain of God, where he went into a cave for shelter. Suddenly this word from the Eternal himself came to him: 'What are you doing here, Elijah?' He replied, 'I have been right zealous for the Eternal, the God of hosts; the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left and they are after me, to take my life.'" (1 Kings 19. 8–10.)

"Behold, the time is coming, it has come already, when you will be scattered to your homes, every one of you, leaving me alone. But I am not alone, for the Father is with me." (John 16. 32.)

Loneliness: in a dense forest on a dark night it breeds fear; in a surging thoughtless crowd in a strange city it harbors despair; in a bustling busy high school it beckons death. As a lad you recall the time when you thought nobody cared and you determined to run away from home. Perhaps more recently you have been ignored by a group of fellows whom you considered leaders in school.

That cuts you to the quick. Life doesn't mean so very much at such a time. Death might be welcome. Scarcely a year goes by that some high-school student does not feel just that way and decides to end it all.

I wonder that we call ourselves Christian. Engrossed in our activities, our studies, our friends, we are utterly unconscious of the loneliness tearing at the hearts of those about us. Why can't we be human, so full of friendliness that even the most self-conscious will come to us and find us keenly alive to their problems? Perhaps we could pass on that serene confidence which was Christ's as he faced desertion. "But I am not alone, for the Father is with me."

QUESTIONS FOR GROUP DISCUSSION[1]

Heart Throbs

Loneliness

1. What conditions in high-school life are responsible for loneliness on the part of the student?
2. Why do we permit fellows to get the feeling that they are on the outside?
3. How can we create a finer spirit of fellowship within the school?

Ridicule

1. What happens in the life of a fellow who is ridiculed?
2. Why is it that fellows enjoy ridiculing certain other fellows in school?
3. What can be done to help the fellow who seems out of place in the school?

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[1] Consult Introduction for suggestions regarding use of discussion material.

Rivalry

1. What evils result from a close and hot competition for places of leadership?
2. Why don't more fellows enter the race for positions of leadership?
3. How can we get more fellows to enter school activities and become competitors for leading positions?

Jealousy

1. What is the attitude of those who win toward those who lose? Of those who lose toward those who win?
2. Why must the fellow winning keep a very humble spirit?
3. How can we create a better feeling between the winning and losing factions in school?

CHAPTER II

BURNS

Daily Readings

High-School life is full of heart throbs, experiences that challenge every fellow trying to live the Jesus Way to do what he can to make conditions more endurable. During the past week we have analyzed the situation and suggested the action necessary to change life a bit. This week we shall continue that process, touching problems considerably more intimate in character.

Sunday, Second Week

"For out of the heart come evil designs, murder, adultery, sexual vice, stealing, false witness, and slander." (Matt. 15. 19.)

"Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus. Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit. Practice also what you have learned and received from me, what you

heard me say and what you saw me do; then the God of peace will be with you." (Phil. 4. 6-9.)

Nature has endowed man with an intricate nervous system, extremely sensitive to heat, light, and cold, and very closely allied with all the instincts of self-preservation. Heredity and environment have added a moral sensitiveness that responds more or less readily to contacts with good and evil. Just as great throbbing pains convulse one from a severe burn, so pangs of remorse rend one's heart from the conviction and exposure of a great wrong.

Thought anticipates action. For years and years slaves drew their masters through the streets of Pompeii until the paving stones were cut deep with ruts. Evil thoughts are masters that enslave. They cut deep into the mind. In a crisis, whether we will or no, as we have thought so will we act. We must follow the rut.

This which is our despair is likewise our great hope. Pure thoughts blaze trails, leap dark valleys and climb the mountain tops. In that rare atmosphere they breathe into the soul such a passion for right living, such a hatred of wrong that nothing will satisfy save to live and die, even as Jesus did, loyal to the highest truth.

Monday, Second Week

"The eye is the lamp of the body: so, if your Eye is generous, the whole of your body will be illumined, but if your Eye is selfish, the whole

of your body will be darkened. And if your very light turns dark, then—what a darkness it is!" (Matt. 6. 22-23.)

"'Lord,' said Philip, 'let us see the Father; that is all we want.' Jesus said to him, 'Philip, have I been with you all this time, and yet you do not understand me? He who has seen me has seen the Father. What do you mean by saying, "Let us see the Father"? Do you not believe I am in the Father and the Father is in me? The words I speak to you all I do not speak of my own accord; it is the Father who remains ever in me, who is performing his own deeds. Believe me, I am in the Father and the Father is in me:—or else, believe because of the deeds themselves.'" (John 14. 8-11.)

"If your light turns dark." Imagine the best oculists have declared there is no hope for us; blindness approaches. The horror of a life spent in darkness strikes terror into our souls. Hungrily we drink in the beauty of the great out-of-doors, carefully we study the features of those dear faces we would never forget. Our minds must be stored with memory pictures that will endure eternally. In such a crisis the mean and sordid in life would have no place.

Crises are at hand every minute of the day. The things we see are printing themselves indelibly in our mental imagery. Whether those pictures will be murky, casting a shadow into the most pleasant phases of our life, or bright, radi-

ating a contagious joy everywhere, is largely within our power to determine. We are the photographers. Our picture album will determine whether or no we have "seen the Father."

Tuesday, Second Week

"You brood of vipers, how can you speak good when you are evil? For the mouth utters what the heart is full of." (Matt. 12. 34.)

"And the tongue is a fire, the tongue proves a very world of mischief among our members, staining the whole of the body and setting fire to the round circle of existence with a flame fed by hell." (James 3. 6.)

"Let no bad word pass your lips, but only such speech as is good for edification, as occasion may require, words that are gracious and a means of grace to those who hear them." (Eph. 4. 29.)

People flock to a fire, nothing is quite so spectacular. High-school fellows get their heads together on a "rare" story, nothing is quite so stimulating. As a forest fire runs before a driving wind so an off-color story races through the school.

Turn in the alarm, sound the danger signal. The blaze is fed with inflammable material from well-stocked containers. "For the mouth utters what the heart is full of." The call is for red-blooded life-giving fire fighters. Team work, pure grit, and dogged perseverance will put out the fire.

THE ADVANTAGES OF A QUESTIONABLE STORY

It advertises a man's ignorance.
It shows that one's better self is not in control.
It soils the life of every hearer.
It suggests the possibility of greater defilement.
It dishonors parents and friends and country and business and home and God.

—*Nashville Commercial Club Tattler.*

Wednesday, Second Week

"Train a child for his proper trade, and he will never leave it, even when he is old." (Prov. 22. 6.)

"When they arrived there, they betook themselves to the Jewish synagogue, where the people were more amenable than at Thessalonica; they were perfectly ready to receive the Word and made a daily study of the Scriptures to see if it was really as Paul said." (Acts 17. 11.)

Our training may determine our taste in reading, but our associates are apt to decide it. Like all healthy Missouri products we balk and kick at the things we have to do, but a suggestion from a friend we take to very kindly. How important it is, then, that the friends we choose should appreciate the difference between dime novels and the best literature!

Lincoln, in early life, found but a few books available. His reading of the Bible and Bunyan's *Pilgrim's Progress* was so thorough that he acquired both diction and character. The Gettysburg Address and the American nation stand as memorials to his life.

"Oh he has counsel at his side
And wisdom for his duty,
And laughter gay for hours of play,
And tenderness and beauty;
And fellowship divinely rare,
True friends who never doubt him,
Unchanging love and God above
Who keeps good books about him."[1]

—Edgar A. Guest.

Thursday, Second Week

"'All things are lawful'? Yes, but not all are good for us. 'All things are lawful'? Yes, but not all are edifying. Each of us must consult his neighbor's interests, not his own." (1 Cor. 10. 23, 24.)

Life demands three great decisions: first, a Way of Living; second, a Life Work; third, a Life Companion. It is the third decision which concerns us to-day.

A group of high-school fellows and girls were accompanying their team to the football game at a near-by town. One of the girls was a pure, clean, wholesome, pretty lass, always surrounded by a group of boys. En route another girl boarded the train. Eyebrows and cheeks and dress, backed by an aggressive interest in boys, expressed themselves in a gay flirtation. Here was real sport. For a time the fellows enjoyed it thoroughly, but lost their interest before their station was reached.

A real fellow will be satisfied with nothing less

[1] "The Fellowship of Books" in *When Day Is Done*, by Edgar A. Guest. Reilly & Lee Co., publishers. Used by permission.

than the finest and best in a girl. Instinctively we demand that a girl be charming, intellectual, athletic, and kind. Roguishly we play with the lesser girl, while quietly we look for our ideal. Some day the search will end. As we stand in her presence our heart will say, "She is the nearest like Jesus Christ of any girl I know."

We reverence that girl because we know she is clean. We look into our lives, cluttered with memories we would forget, and we abhor ourselves. Blindly we struggle toward the light of her ideals. Yes, all things are lawful, but not all are edifying. Lord God, keep us clean, that we may stand unashamed in the light of her life.

Friday, Second Week

"'All things are lawful for me'? Yes, but not all are good for me. 'All things are lawful for me'? Yes, but I am not going to let anything master me." (1 Cor. 6. 12.)

The billboards carry the people into captivity. Advertising agencies flash their copy across the land and the populace flocks to their standards. "The Chesternut Cigarette, Ten Billion Smoked Yearly," or similar copy, leads us to try out the Chesternut. We join the captives.

We want to smoke because it is the social thing to do. There is no law against it, or if there is, it isn't enforced. It may not be good for us, but the little we smoke wouldn't hurt anybody. Of course several thousand die yearly from tobacco

cancer, smoking in excess, but we wouldn't do that. We will smoke just when we feel like it and quit whenever we like. And so we ease ourselves into the smoking habit.

"All things are lawful for me? Yes, but I am not going to let anything master me." There's the old fighting spirit. We shall not be led into captivity. We shall be masters of ourselves. Billboards may lead the weak; to us they shall but indicate the way to a larger freedom.

Saturday, Second Week

"The presbyter, to the beloved Gaius whom I love in the Truth. Beloved, I pray you may prosper in every way and keep well—as indeed your soul is keeping well. For I was overjoyed when some brothers arrived and testified to the truth of your life, as indeed you do lead the true Life; I have no greater joy than to hear of my children living in the Truth. Beloved, you are acting loyally in rendering any service to the brothers and especially to strangers; they have testified to your love before the church. Pray speed them on their journey worthily of God; they have started out for his sake and declined to take anything from pagans; hence we are bound to support such men, to prove ourselves allies of the Truth.

"I have written to the church; only, Diotrephes, who likes to take the lead among them, repudiates me. So when I come, I shall bring up what he

is doing, babbling against me with wicked words—and, not satisfied with words, he refuses to welcome the brothers, checks those who want to welcome them, and excommunicates them from the church. Beloved, do not imitate evil but good; he who does good belongs to God, he who does evil has never seen God." (3 John 1.11.)

"Next day again John was standing with two of his disciples; he gazed at Jesus as he walked about, and said, 'Look, there is the Lamb of God!' The two disciples heard what he said and went after Jesus. Now Jesus turned, and when he observed them coming after him, he asked them, 'What do you want?' They replied, 'Rabbi,' (which may be translated, 'teacher'), 'where are you staying?' He said to them, 'Come and see.' So they went and saw where he stayed, and stayed with him the rest of that day—it was then about four in the afternoon. One of the two men who heard what John said and went after Jesus was Andrew, the brother of Peter. In the morning he met his brother Simon and told him, 'We have found the messiah.'" (John 1. 35-41.)

Two brothers had been inseparable. Through school and out into life they went together. Then Harry was called away on business a couple of years. John remained. Upon returning Harry said, "John, you have been out a great deal with Bill, haven't you?"

"Yes," John replied, "but how did you know?"

"You walk like him," was Harry's answer.

Day by day the process of transformation is at work in our lives. The friends we choose, the gang we run with, the leaders we follow are quietly shaping our destiny. As water will not run higher than its source, so you and I cannot realize anything higher in our lives than that which exists in the leader whom we follow.

One day a couple of men followed another Man to his home. They spent the night with him. They went out to bring others to him. They had found a Man sensitive to wrong, alert to truth, anxious to serve, godlike in his living. With them let us follow him.

"Man am I grown, a man's work must I do.
Follow the deer? Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King,
Else, wherefore born?"

—*Tennyson.*

QUESTIONS FOR GROUP DISCUSSION[2]

BURNS

Telling

1. What evidence is there that the off-color story is popular in your school?
2. Why not pass on an off-color story to the finest people we know? Why keep it under cover?
3. How can we eliminate the questionable story from locker, halls, and school in general?

Seeing

1. What shows are there in your community that ought to be closed?

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[2] Consult Introduction for suggestions regarding use of discussion material.

2. Why not popularize the theater with the coarse show? Why not take our friends there?
3. What can be done about the theater with the lewd show?

Reading

1. What literature passes among the fellows that would stand censorship?
2. Why are stories and magazines of this character patronized by high-school boys?
3. How can we combat the magazines of evil character?

Smoking

1. How prevalent is smoking among the older fellows?
2. Why do high-school boys smoke?
3. How can we show the high-school fellows the disastrous results of smoking?

CHAPTER III

SHORT CUTS

Daily Readings

Most everyone is looking for short cuts. Of this, corners, cross lots and lawns give excellent testimony. "Please" and "Verboten" make their plea in vain. The well-worn path of the short-cut fiend fails to take on grass. Occasionally an owner, jealous of his property, will deal the fiend fiery word thrusts that would, were they of tempered steel, "cut him in two." This week we shall consider some of the short cuts that make it impossible for us to "take on" some of the greatest treasures in life.

Sunday, Third Week

"Keep on the watch then, for you never know what day your Lord will come. But be sure of this, that if the householder had known at what watch in the night the thief was coming, he would have been on the watch, he would not have allowed his house to be broken into. So be ready yourselves, for the Son of man is coming at an hour you do not expect. Now where is the trusty and thoughtful servant, whom his lord and master has set over his household to assign them their

supplies at the proper time? Blessed is that servant if his lord and master finds him so doing when he arrives! I tell you truly, he will set him over all his property. But if the bad servant says to himself, 'My lord and master is long of coming,' and if he starts to beat his fellow-servants and to eat and drink with drunkards, that servant's lord and master will arrive on a day when he does not expect him and at an hour which he does not know; he will cut him in two and assign him the fate of the hypocrites. There men will wail and gnash their teeth." (Matt. 24. 42-51.)

We are great procrastinators. We ward off the evil day of reckoning as long as we can. We easily postpone study, merely glancing at the day's work. We live in suspense lest we may be called on to recite. We breathe a sigh of relief as the gong sounds the end of the hour. Once more we "got by." With each succeeding experience conscience eases and we wonder that we were ever disturbed.

Then an examination, unexpected and unannounced, settles heavily upon us. We stand face to face with failure. Heartsick, we review the past and find no glint of hope. Were we Japanese, there would be but one way—atonement through suicide.

Where ignorance ends light dawns. Failure, recognized, need never be repeated. Daily application to the task, heedless of the call of pleasant interruptions, will bring the joy which comes only through the mastery of things. "Trusty"

and "thoughtful" and "blessed" are kind words. We may be worthy of them—if we will.

Monday, Third Week

"We used to charge you even when we were with you, 'If a man will not work, he shall not eat.' But we are informed that some of your number are loafing, busybodies instead of busy. Now in the Lord Jesus Christ we charge and exhort such persons to keep quiet, to do their work and earn their own living. As for yourselves, brothers, never grow tired of doing what is right. Only, if anyone will not obey our orders in this letter, mark that man, do not associate with him—that will make him feel ashamed! You are not to treat him as an enemy, but to put him under discipline as a brother." (2 Thess. 3. 10-15.)

Jack is the kind of fellow everybody likes. He is sociable, jolly, good-natured, and a great mixer. He always has time for any kind of a lark, and he is so full of life that there is always something doing when he's around.

Jack doesn't let work bother him much. His dad is always on his neck at home and he is in the principal's office on an average of once a week. Jack does like to loaf; he never grows tired of doing nothing when work is in sight. Somebody said that when Jack was made they forgot to give him a backbone.

Grit your teeth, Jack boy; there's something hard ahead. Popularity will never gain you a

place on the football team. Your jolly good nature will never make you a leader in school. Get a purpose in your life. Buck up, boy. Go out and tackle the worst job you know—and never rest till it's done. Then will you have something which was never yours before—the honest respect of your friends. If you take the Lord Jesus into your life, this can be done.

Tuesday, Third Week

"Once again, you have heard how the men of old were told, '*You must not forswear yourself* but *discharge your vows to the Lord.*' But I tell you, you must not swear any oath, neither by *heaven*, for it *is the throne of God*, nor by *earth*, for it *is the footstool of his feet*, nor by Jerusalem, for it *is the city of the great King;* nor shall you swear by your head, for you cannot make a single hair white or black. Let what you say be simply 'yes' or 'no'; whatever exceeds that springs from evil." (Matt. 5. 33-37.)

The squad was out for practice. It was Monday after the first game. The workout was short and snappy. At its close the coach called the players together. "We won from Southern Saturday," he said. "Do you know the reason? The Southern players did not work together; they were always cussing each other." He continued: "If there's to be any cussing on this team, I'm the man to do it. The first fellow that cusses turns in his suit. That's all for to-day."

That team hasn't lost a game this season. The coach says, "They've got the fighting spirit, they play together, they just can't be beaten."

What is true of football is true of life everywhere. You can't cuss a fellow and work well with him. Team work under such circumstances is out of the question. Through the cussing habit friendships are severed, sales are spoiled, and jobs are lost. As the Master has said, it's worth while to be able to use plain English. Better get the habit, for cussing is out of place in life.

"Profanity is not tolerated on the Center College football team. An oath uttered even in a moment of forgetfulness or under the stress of self-disapproval, brings instant rebuke. 'You're a poor heel.' That is always preliminary to a dressing down that scorches the ears of the transgressor. 'We feel that a heel is about as low down as it is possible to get,' one of the players explained, and if that term is applied to a man, he knows what is meant."[1]

Wednesday, Third Week

"Then he entered Jericho. And as he passed through it, there was a man called Zacchæus, the head of the tax-gatherers, a wealthy man, who tried to see what Jesus was like; but he could not on account of the crowd—for he was small of stature. So he ran forward and climbed into a sycamore tree to get a sight of him, as he was

[1] *Association Men.* Used by permission of Association Press.

to pass that road. But when Jesus reached the spot he looked up and said to him, 'Zacchæus, come down at once, for I must stay at your house to-day.' He came down at once and welcomed him gladly. But when they saw this, everyone began to mutter that he had gone to be the guest of a sinner. So Zacchæus stopped and said to the Lord, 'I will give the half of all I have, Lord, to the poor, and if I have cheated anybody I will give him back four times as much.' And Jesus said of him, 'To-day salvation has come to this house, since Zacchæus here is a son of Abraham. For the Son of man has come to seek and save the lost.' " (Luke 19. 1-10.)

Something unusual had happened. Everybody turned and looked at the culprit, who shrank further and further into his seat. Someone whispered, "He cheated," and the word passed to every corner of the room. From all sides it came, "He cheated." It was enough. Caught red-handed in the process of getting by and putting one over on the entire group, he was subjected to the scorn of the whole room. That lesson went home. That fellow has never cheated since that time.

You and I are sitting in the great classroom of the world. If we've cheated, the others know it. They're looking at us. Scornfully they turn away. In our hearts we know what a contemptible thing we have done. In the eyes of our classmates we stand convicted.

Let's get on the right side. We know we have cheated, just as Zacchæus did. We too can make things square with the fellows we've wronged. Then with the help of Jesus Christ and his friends we can make cheating unpopular. We can clean up the whole rotten mess. Shall we do it?

Thursday, Third Week

"Let the thief steal no more; rather let him work and put his hands to an honest task, so as to have something to contribute to the needy." (Eph. 4. 28.)

The football season was over. The last game had been played. All the equipment was checked in, every fellow's card standing clear. Then it was discovered one of the blankets was missing. The coach called the squad into his office. Without formalities he went right to the point. "All the blankets are supposed to be in; one is still out. The fellow who thinks he can get away with that blanket is mistaken. I know who he is. If it is returned to my office by nine o'clock to-morrow morning, nothing more will be said. If not, the matter will be placed in the hands of the principal and action taken." Somehow that blanket got back before the time specified as the limit of grace.

Stealing has disturbed the life of more than one high school. People with itching fingers seep in. Pencils, books, money, hats, and coats disappear, and suspicion is cast on every person in the school. If the thing is not cleaned up, parents refuse to

send their children there. The school gets a bad name throughout the community.

We cannot afford to let our school suffer in that way. The petty stealing going on can be stopped and the culprits punished. Better still a strong loyalty to our school can be built up, a loyalty so intense that every student will pause to consider before he defames that name.

Friday, Third Week

"He who is faithful with a trifle is also faithful with a large trust, and he who is dishonest with a trifle is also dishonest with a large trust. So if you are not faithful with dishonest mammon, how can you ever be trusted with true Riches? And if you are not faithful with what belongs to another, how can you ever be given what is your own?" (Luke 16. 10-12.)

"How much do you believe in your team?" A group of high-school fellows stood fronting us, waving a fist full of bills. A number of our fellows, unable to stand the charge of disloyalty, fell before the challenge.

Gambling threatens to wipe out the game of football. In one of our great cities a man prominent in educational work said that football would be discontinued as a high-school sport in that city if gambling was not wiped out. A number of our university coaches have recognized it as an arch enemy of college football and have hastened to denounce it.

Every fellow on the team plays under a heavy handicap when we gamble on his winning. With nerves on edge he is apt to fumble at the most critical point in the game. What then? If the game is threatened, if gambling means the extinction of football, if gambling paves the way to defeat, are we not manly enough to call it quits?

Let's prove to the world that we can be trusted with this responsibility, none other than the cleaning out of gambling from our high-school life. Let's save football. Through honest effort and faithful service we may see God's will accomplished.

Saturday, Third Week

" 'No servant can serve two masters; either he will hate the one and love the other, or else he will stand by the one and despise the other—you cannot serve both God and Mammon.' Now the Pharisees who were fond of money heard all this, and they sneered at him. So he told them, 'You are the people who get men to think you are good, but God knows what your hearts are. What is lofty in the view of man is loathsome in the eyes of God.' " (Luke 16. 13-15.)

"You are the people who get men to think you are good." Take notice, you grafters who copy the other fellow's work and hand it in as your own, isn't that a pretty good description of yourself? The teacher thinks you are good. Well—perhaps. The grade you get may indicate it; but down underneath, the God of justice in that

teacher says, "I wonder whom he copied it from this time."

"God knows what your hearts are." His keen penetrating eyes see beneath all exteriors. The barriers we have builded up to make men think we are good are transparent to him. Just as the X-ray reveals the physical ailments of our bodies, so God sees the innermost secrets of our minds and hearts.

God knows we want to play the game fairly. God knows we want our school life to be clean through and through. God knows.

"In vain we screen the mean and low,
And hide the fruits of evil will;
He sees beneath the outward show,
God knows the source of all that's ill.

"So sweep the useless barriers back,
Fling wide the floodgates of your heart;
He sees your need and what you lack,
God knows your will to do your part."

R. P. C.

QUESTIONS FOR GROUP DISCUSSION[1]

Short Cuts

Procrastinating

1. How large a proportion of the high-school fellows in your school take their work seriously?
2. What is the reason that so many fellows loaf, put things off, and fail to take their work seriously?
3. How can we get the loafers and procrastinators interested in their school work?

[1] Consult Introduction for suggestions regarding use of discussion material.

Cheating

1. How prevalent are cheating and grafting among the student body?
2. Why will a fellow cheat? What's wrong with him?
3. What can we do to create a strong school sentiment against cheating?

Gambling

1. How much of a problem is gambling in your school?
2. Is the reason for most gambling loyalty to the school and team or a personal desire for gain?
3. How can we save football and other sports from the curse of gambling?

Cussing

1. Is cussing confined to certain groups or is it practiced quite generally by the fellows?
2. Why will a fellow cuss while he is with the gang, but refrain from it when with those he respects most?
3. What can we do to encourage clean speech?

CHAPTER IV

RUTS

Daily Readings

Detours, in most causes, suggest ruts—deep, ugly gashes that impede progress. Once in, it is next to impossible to turn out. The engine labors, we forge slowly ahead. The car stops, sinks, stalls. We begin to look for a tow. This week we shall confine ourselves to a study of the ruts which make progress difficult for high-school students. We shall look for a tow that will take us safely out of our dilemma.

Sunday, Fourth Week

"He went on to tell a parable in their hearing, as he was approaching Jerusalem and as they imagined God's Reign would instantly come into view. 'A nobleman,' he said, 'went abroad to obtain royal power for himself and then return. He first called his ten servants, giving them each a five-pound note and telling them, "Trade with this till I come back." Now his people hated him and sent envoys after him to say, "We object to him having royal power over us." However he secured the royal power and came home. Then he ordered the servants to be called who had been

given the money, that he might find out what business they had done. The first came up saying, "Your five pounds has made other fifty, sir." "Capital," he said, "you excellent servant! because you have proved trustworthy in a trifle, you are placed over ten towns." Then the second came and said, "Your five pounds has made twenty-five, sir." To him he said, "And you are set over five towns." Then the next came and said, "Here is your five pounds, sir; I kept it safe in a napkin, for I was afraid of you, you are such a hard man—picking up what you never put down, and reaping what you never sowed." He replied, "You rascal of a servant, I will convict you by what you have said yourself. You knew, did you, that I was a hard man, picking up what I never put down, and reaping what I never sowed! Why then did you not put my money into the bank, so that I could have got it with interest when I came back?" Then he said to the bystanders, "Take the five pounds from him and give it to the man with fifty." "Sir," they said, "he has fifty already!" I tell you, to everyone who has shall more be given, but from him who has nothing even what he has shall be taken.' " (Luke 19. 11-26.)

We think of a rascal as a chap who has been up to some deviltry. The abundance of life which is his has loosed itself in innumerable ways that have annoyed the staid old folks and even irritated somewhat his pals of the present genera-

tion. Yet here is Doctor Luke reporting the case of a fellow who thinks so little of his ability that he is afraid to do anything, and Doctor Luke calls this good-for-nothing a rascal.

Perhaps Doctor Luke is right. The fellow who depreciates the greatest and best impulses of his life is murdering himself. He is preventing the normal and natural expression of the most precious thing on earth—a human life. He is a rascal of the deepest dye.

God always acts with a purpose. That he intrusted us with certain gifts indicates his expectation of the use and extension of the trust. As we act according to that purpose there comes to us the thrill of the pioneer, the joy of the creator, the peace of the master.

Our Father, God, humbly we ask thy forgiveness. So often we have slighted and scorned the impulses within us that have craved expression. So often we have feared to act according to the best we know. Grant that thy purpose may guide us into a complete expression of all that thou hast given. In Jesus' name. Amen.

Monday, Fourth Week

"Now the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy, temper, rivalry, factions, party-spirit, envy [murder], drinking bouts, revelry, and the like; I tell you beforehand, as I have told you already, that peo-

ple who indulge in such practices will never inherit the Realm of God. But the harvest of the Spirit is love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control—there is no law against those who practice such things." (Gal. 5. 19-23.)

The "grouch" is always in hot water. He is sore at everybody and everything. He goes off the handle at the slightest provocation. He is full of complaints. He is suspicious of everyone. He won't play and he won't work. The only time he thoroughly enjoys himself is when he is asleep. Only then does he know Christian peace and joy.

Now the trouble with "Mr. Grouch" is that he won't stay put. Through an unguarded door he slips into our hearts. He insists on visiting, extending a call into a lengthy stay. Often he won't leave when told. And he calls at such inopportune times. It may be in the midst of a ball game when the play is close. It may be in the home when the fire is low. It may be in the classroom when an assignment is given. Whenever or wherever it be that Mr. Grouch calls, life grows sullen and cold and dark.

But the harvest of the Spirit is love, joy, peace, self-control. A light flashes across the leaden sky, the sun edges over the brow of the hill. Life changes, somehow, and suddenly bursts out singing. That light is Jesus Christ beaming his goodness down into the heart of man—your heart and my heart. With the Master in full possession

there is no room for the "Grouch." He slinks away, crushed, into the outer darkness.

Tuesday, Fourth Week

"Hence I never lose heart; though my outward man decays, my inner man is renewed day after day. The slight trouble of the passing hour results in a solid glory past all comparison for those of us whose eyes are on the unseen, not on the seen; for the seen is transient, the unseen eternal." (2 Cor. 4. 16-18.)

Henry had been intensely interested in his work in zoology. But the field was a new one, the microscopic observation difficult, and the drawings seemingly impossible. He was working hard, really doing his best when he received a little blue slip—a flunk notice. Henry was discouraged, as despondent as he could be. Failure after honest effort wasn't an easy thing to face.

Then the break in the clouds came. Henry confided in a friend who slapped him on the shoulder and said, "Don't let that worry you; why, I get one of those slips every week." At the absurdity of this, despondency released its clutch on his heart and he joined with his friend in a hearty laugh. The inner man was renewed.

That notice brought "the slight trouble of the passing hour" to a head. The touch of a friend released the pain of the moment and turned the eyes of the fresh-hearted Henry toward the goal purposed but as yet unrealized, unseen. In the

glory of the possibility of great achievements new courage welled up in his heart, the will to overcome squared his jaw and no further flunk notices came his way.

Who shall say that the touch of that friend was not the spirit of the Master pointing the way to a life victorious?

Wednesday, Fourth Week

"Then he made the disciples embark in the boat and cross before him to the other side. . . . After he dismissed the crowds he went up the hill by himself to pray. When evening came he was there alone, but the boat was now in the middle of the sea, buffeted by the waves (for the wind was against them). In the fourth watch of the night he went to them, walking on the sea, but when the disciples saw him walking on the sea they were terrified: 'It is a ghost,' they said, and shrieked with fear. Then Jesus spoke to them at once; 'Courage,' he said, 'it is I, have no fear.' Peter answered him, 'Lord, if it is really you, order me to come to you on the water.' He said, 'Come.' Then Peter got out of the boat and walked over the water on his way to Jesus; but when he saw the strength of the wind he was afraid, and began to sink. 'Lord,' he shouted, 'save me.' Jesus at once stretched his hand out and caught him, saying, 'How little you trust me! Why did you doubt?' When they got into the boat the wind dropped." (Matt. 14. 22-31.)

The scene is any schoolroom. A recitation is in progress. Donald is called on to recite. Hesitatingly he gets to his feet, his heart thumps, his knees knock, his lips go dry, he stammers, then he sinks to his seat. There he flushes and hangs his head, conscious that the eyes of his classmates are turned his way.

What's wrong with the boy? No physical ailment, surely, for he seems a healthy specimen. Just this—a supersensitiveness, that makes him keenly aware of himself. This consciousness of self throws a monkey wrench into his finely constructed organism and prohibits practically all coordination. He simply cannot express what he knows.

Is there no hope for you, Donald? Thank God, there is. Throw yourself into a game so completely that you forget everything but that game. Think, eat, sleep, live for that game. Take on a big unselfish task of service, invite God into partnership; tell him you can't do the job alone; assure him you will put it across big with his help. Then take it for granted he is with you, give every spare moment of your time to that work, think it through, make it go because he wants it done. Remember this: "What God wants and what we want surely must be."

Recall the lesson. Peter began to sink. He asked for help. It came. When fear clutched at his heart, the Master was there with the grip that brought victory over self.

Thursday, Fourth Week

"He also told the following parable to certain persons who were sure of their own goodness and looked down upon everybody else. 'Two men went up to pray in the temple; one was a Pharisee and the other was a tax-gatherer. The Pharisee stood up and prayed by himself as follows: "I thank thee, O God, I am not like the rest of men, thieves, rogues, and immoral, or even like yon tax-gatherer. Twice a week I fast; on all my income I pay tithes." But the tax-gatherer stood far away and would not lift even his eyes to heaven, but beat his breast, saying, "O God, have mercy on me for my sins!" I tell you, he went home accepted by God rather than the other man; for everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted.'" (Luke 18. 9-14.)

"What's the matter with me?" The question was put in all seriousness. Frank had a brilliant mind, was an excellent student, belonged to the best literary group, was a member of the debate team, but no recognition as a school leader had come his way. He had a haughty air, quite often he was so absorbed in thought that he didn't see his friends as he passed them on the street. He was not popular and never would be because he was so concerned about himself.

Now, Frank wanted to know if there wasn't a way out. There was, and is. The journey had

to start in his heart. He had to change his attitude. Instead of looking down at others he was obliged to look into his own life and in deep humility ask forgiveness for the great wrongs he found there. Then instead of looking for leadership in the school, he quietly went about his work until his worth lifted him to that position. On the way he found this: that other folks are intensely interesting, that their fine, splendid qualities put him to shame continuously. He discovered, as he journeyed, that Frank loomed less and less on his horizon. And the man standing at the end of the way was Jesus; a man so humble that the most menial task is glorified by him, yet a man so great that the world gives him recognition.

Friday, Fourth Week

"He also said: 'There was a man who had two sons, and the younger said to his father, "Father, give me the share of the property that falls to me." So he divided his means among them. Not many days later, the younger son sold off everything and went abroad to a distant land, where he squandered his means in loose living.' " (Luke 15. 11-13.)

Practice was to be held on a field a short distance from the school. Most of the team walked over, but Dave hopped on the running board of a small runabout that already held four fellows. The driver, responding to the spirit of the gang, never stopped to let Dave off but drove

past the field at a rapid pace. A few blocks further on the car turned completely over, pinning Dave beneath the engine, killing him instantly.

That was a bit of loose living those four will never forget. Without thought they had overloaded that light car, recklessly they had driven along at a mad rate; then, quite suddenly, death had clutched at the throat of one of their number. They had killed Dave through recklessness. They had robbed their friend of his life.

We shudder at this, then turn the page to forget. But, hold! Is there a reckless spirit haunting our lives that is breeding carelessness of human life? Is there that within us which will squander the treasures of others? What's ahead?

"The younger son squandered his means in loose living, then came to his senses." Will our story read that way? There's a better beginning. Perhaps it might read like this: "The boy from his youth up was careful of all his possessions. His self-restraint helped him in every situation to determine the right course of action. Like Jesus, he 'increased in wisdom and in stature and in favor with God and man.'"

Saturday, Fourth Week

"Never let us grow tired of doing what is right, for if we do not faint we shall reap our harvest at the opportune season." (Gal. 6. 9.)

Routine may be as deadly as the sting of the most venomous serpent. Craving as we do new sights, new sounds, new sensations, the monotonous grind of a relentless routine may grip our hearts with a fatal pressure. It may threaten initiative and kill individuality. It would have us all of one type and one mind.

Instinctively we revolt. With fierce invectives we attack a system that threatens the fullest and freest expression of ourselves. Having found the rut which threatens our extinction, we summon our friends, organize and inaugurate a campaign whose slogan is, "Down with Routine! Make Way for Individuality!"

"Never let us grow tired of doing what is right." What is that? There may be some "right" in routine. How so? Routine rubs the rough edges off our lives. Routine relieves us of attention to the petty minor details of life. Routine releases the spirit to range through new fields of conquest. Routine imprisons the lesser man, but serves the man of greater vision. With the mechanics of living relegated to its proper place, man is free for unlimited development.

"If we do not faint, we shall reap." The routine of the day in school may seem deadly, the whole system of education a farce. We may rebel. But many men and better men have worked in a similar field and reaped a bountiful harvest. By mastering routine we, too, may find its service sweet and enter a life victorious.

QUESTIONS FOR GROUP DISCUSSION[1]

Ruts

Self-depreciation

1. What are the results of self-depreciation on a fellow's life?
2. Why do certain fellows underestimate their own worth?
3. List the things you would do to overcome self-depreciation.

Self-conceit

1. What causes self-conceit?
2. Is self-conceit a spur to drive a fellow on to new conquests? A stepping-stone to leadership? Why?
3. Graduation from high school to college is one way out of self-conceit. Can you suggest others?

Recklessness

1. What evidences of recklessness do you see among the students at school?
2. Why are fellows reckless of their own lives and the lives of others?
3. How can a fellow learn to be more considerate of himself and others?

Routine

1. What part does routine have in school life?
2. Why establish a routine? Why not let everybody do everything just as they want to?
3. How can routine be controlled so that it will always be constructive?

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[1]Consult Introduction for suggestions regarding use of discussion material.

CHAPTER V

OBSTACLES

Daily Readings

Obstacles, on the roadway of life, can "put it all over" ruts. Ruts keep a fellow's attention centered on the road. Obstacles require a sharp, keen look ahead. In a rut one is apt to keep sinking deeper and deeper. An obstacle, on the other hand, somehow challenges the best there is in us. Instinctively, when the test comes, a fellow reaches out after God. With his help each obstacle is bound to become an Arch of Triumph, a road mark that points the way to successful living.

Sunday, Fifth Week

"I am quite aware that 'the Law is admirable'—provided that one makes a lawful use of it; he must keep in mind that no law is ever made for honest people, but for the lawless and the insubordinate, for the impious and the sinful, for the irreverent and the profane, for parricides and matricides, murderers, immoral persons, sodomites, kidnapers, liars, perjurers, and whatever else is contrary to sound doctrine as laid down by that glorious gospel of the blessed God with which I have been entrusted." (1 Tim. 1. 8-11.)

Rules seem to be, at times, both obnoxious and embarrassing. The reason behind them, if reason there be, seems carefully concealed back of a network of red tape. Uninterpreted and misunderstood they have all the earmarks of a menace. Sometimes we revolt against them. Take the case of this high school as reported in the daily news:

The Georgetown High School students' strike, timed for explosion this afternoon, will be held in abeyance at least until Tuesday morning, following a long and earnest conference between Tom Jones, president of the Senior Class, and Dr. James Smith, a member of the Georgetown Council.

The students are in revolt over disciplinary rules laid down by I. T. Kimball, principal. Their efforts to have them repealed have led to the threatened strike of the Senior Class. Tom Jones was to represent the students at a meeting of the Georgetown School Board this afternoon, when the Senior Class petition asking the removal of the principal was to be heard.

If the School Board does not acquiesce in their demand, the students threaten to commence their strike in the morning.

Here is the story of the affair as the coach told it: The standards of scholarship in the school had suffered in favor of athletics. The principal, encouraged by the coach, ruled that no member of the student body should participate in athletics whose record did not conform to scholarship standards. Since certain athletic heroes were eliminated, the student body was infuriated and the Senior Class rose in revolt.

The "lawless" and "insubordinate" students were stung by the lawful use of the law. Even

the common run of students turned against the rule enforced. The crowd swept everything before it, including the great Senior Class itself, and took action to remove the author of the law.

It's easy to think and act with the crowd. It's hard to stand for an unpopular cause however just it may be. It's simple to rave against rules and regulations. It's difficult to see and know the spirit back of those rules. The parting of the ways is here: one leads to mediocrity, the other to an increasing influence and a place of power. Choose you this day which way you'll take.

Monday, Fifth Week

"After that the Lord commissioned other seventy disciples, sending them in front of him two by two to every town and place that he intended to visit himself. He said to them, 'The harvest is rich, but the laborers are few; so pray the Lord of the harvest to send laborers to gather his harvest. Go your way; I am sending you out like lambs among wolves. Carry no purse, no wallet, no sandals. Do not stop to salute anybody upon the road. Whatever house you enter, first say, 'Peace be to this household!' . . . The seventy came back with joy. 'Lord,' they said, 'the very demons obey us in your name.'" (Luke 10. 1-5, 17.)

Happy is the fellow who possesses the spirit of adventure. In each new undertaking, in every unmade experiment he is to be found leading the

way. With the keenest interest he examines the discoveries made and hurriedly pushes on to further explorations. The lure of the great unknown is in his soul.

To most students assignments would seem to interfere with such a venture. Yet consider this: Charles M. Hall was just one of a group of fellows in a chemistry classroom. The teacher remarked that the process which would commercialize aluminum was unknown, that the man discovering the process would make a great fortune. Hall went home, fitted up a workshop and never gave up till he had mastered the process. The lure of the unknown led him on to victory.

The classroom is your field of activity, the assignment your way into the unknown. Is yours the spirit of adventure? Through difficult experiments, through pages of hard reading, through assigned and unassigned work, through hours of original thinking, it will drive you on in the quest of the unknown. Nothing brings satisfaction until the unknown is known. Each victory is but a spur, an incentive to fresh effort.

The spirit of adventure is within you. Let it lead you into the realms of the mysterious, as yet unexplored. Wake up, old man! First call has sounded.

Tuesday, Fifth Week

"Then Jesus was led into the desert by the Spirit to be tempted by the devil. He fasted

forty days and forty nights and afterwards felt hungry. So the tempter came up and said to him, 'If you are God's Son, tell these stones to become loaves.' He answered, 'It is written, *Man is not to live on bread alone, but on every word that issues from the mouth of God.*' Then the devil conveyed him to the holy city and, placing him on the pinnacle of the temple, said to him, 'If you are God's Son, throw yourself down; for it is written, *He will give his angels charge of you; they will bear you on their hands, lest you strike your foot against a stone.*' Jesus said to him, 'It is written again, *You shall not tempt the Lord your God.*' Once more the devil conveyed him to an exceedingly high mountain and showed him all the realms of the world and their grandeur; he said, 'I will give you all that if you will fall down and worship me.' Then Jesus told him, 'Begone, Satan! it is written, *You must worship the Lord your God, and serve him alone.*' At this the devil left him." (Matt. 4. 1-10.)

Some people earn a living making tests. "Teachers," you say, and grin. Well, why not? In the commercial world there are tea and coffee samplers; in the industrial world there are chemical analyzers; in the educational world there are human examiners. One tester places an evaluation on an article to be sold, another certifies the purity of an article made, while the teacher opens the way for the student to show what he has in him.

An examination is not unlike an X-ray in that it reveals uncertainties. So thought John. Both he and Henry were in close competition in a history course. When the final exam was given, it read very simply—"Tell the story of the Civil War." So complete and thorough was John's paper that he received a grade of 100; but Henry's paper was marked 100 plus—and this little bit added: "I'm proud to be your teacher."

An examination may be more than a danger signal. Preceded by careful attention, earnest application, and thorough study, the testing time may be welcomed. It may present a real opportunity, just as it did to John and Henry, to prove the high caliber of work done. Shirk, and the exam spells danger; work, and it reads "Pass on."

Your decision now to shirk or work may break or make your life. Jesus' victory at the time of his examination changed the history of the world. It remains to be seen what your victory will mean.

Wednesday, Fifth Week

"Teach me what I am blind to." (Job 34. 32.)

"God's power has a high hand; who can call him to account?" (Job 36. 22.)

"On this point I have a great deal to say, which it is hard to make intelligible to you. For you have grown dull of hearing. Though by this time you should be teaching other people, you still need some one to teach you once more the rudimentary

principles of the divine revelation. You are in need of milk, not of solid food. For anyone who is fed on milk is unskilled in moral truth; he is a mere babe." (Hebrews 5. 11-14.)

Out in the woodlands early in the spring a small bird pipes a song that makes the place ring. It is, "Teacher, teacher, teacher, teacher, teach." This call reverberates in the heart of many a man and woman, too—as the gong sounds the beginning of another day in school.

To many of us a teacher seems like a cold, hard, unsympathetic dispenser of work. The teacher has to make a living, so he enters the classroom and takes it out on us. A certain percentage of the class has to flunk, according to statistics, and he takes a keen delight in living up to the percentage. He likes nothing better than flunking one of our football men. He hasn't any school spirit. He is simply no good—so it seems.

But there are others. Remember that teacher that showed us the value of our education and got us back in school. Recall the time we were about to give up under the pressure of work and the teacher told us that we were doing splendidly. Remember that other teacher, just brimming full of the subject he was teaching, who gave us such an interest in our work that it helped us to decide the thing we most want to do in life.

"God—who is a teacher like unto him?" It is God in the heart of the teacher that makes us

loyal to him, that makes us love him, that makes us work for him. The God in him inspires us to conquer self, to stick, to play the game square. The God in him has a great deal to say to us. May we not grow dull in hearing.

Thursday, Fifth Week

"After this Jesus went off to the opposite side of the sea of Galilee (the Lake of Tiberias), followed by a large crowd on account of the Signs which they had seen him perform on sick folk. Now Jesus went up the hill and sat down there with his disciples. (The Passover, the Jewish festival, was at hand.) On looking up and seeing a large crowd approaching, he said to Philip, 'Where are we to buy bread for all these people to eat?' (He said this to test Philip, for he knew what he was going to do himself.) Philip answered, 'Seven pounds' worth of bread would not be enough for them, for everybody to get even a morsel.' One of his disciples, Andrew, the brother of Simon Peter, said to him, 'There is a servant here, with five barley-cakes and a couple of fish; but what is that among so many?' Jesus said, 'Get the people to lie down.' Now there was plenty of grass at the spot, so the men lay down, numbering about five thousand. Then Jesus took the loaves, gave thanks to God, and distributed them to those who were reclining; so too with the fish, as much as they wanted. And when they were satisfied, he said to the disciples,

'Gather up the pieces left over, so that nothing may be wasted.' They gathered them up, and filled twelve baskets with pieces of the five loaves left over from the meal. Now when the people saw the Sign he had performed, they said, 'This really is the Prophet who is to come into the world!' Whereupon Jesus perceived they meant to come and seize him to make a king of him; so he withdrew by himself to the hill again." (John 6. 1-15.)

Joe stood six feet, was captain of his football team, a triple-threat man. The team, largely through his leadership, won the city championship. He was the most popular fellow in school. The entire student body went wild over him. He was the idol of the hour.

But Joe was just a kid. He had the way opened for him to become what the fellows believed him to be. He turned it down. He was offered the friendship of the strongest leaders in school. He spurned it. He was trusted by the principal and coach. He double-crossed them. His kiddishness got him into trouble constantly. He was the source of a lawlessness that threatened to break school spirit.

Joe had been popular, but he failed to gain that respect which makes popularity endure. At long distance he looked pretty good, but a close-up showed all his defects. He hadn't seen the need of living up to his reputation.

Jesus avoided popularity. Instead of the un-

stable acclaim of the crowd he chose the quiet, wholesome respect of a few friends. Jesus knew what Joe overlooked; spectacular things bring popularity, but only unselfish action—the losing of self in helping others—builds that deep regard which lasts forever.

Friday, Fifth Week

"When morning came all the high priests and the elders of the people took counsel against Jesus, so as to have him put to death. After binding him, they led him off and handed him over to Pontius Pilate, the governor. Then Judas, his betrayer, saw he was condemned, and repented; he brought back the thirty silver pieces to the high priests and elders, saying, 'I did wrong in betraying innocent blood.' 'What does that matter to us?' they said. 'It is your affair, not ours!' Then he flung down the silver pieces in the temple and went off and hung himself." (Matt. 27. 1-5.)

Defeat has emptied the stands at many an athletic contest. Defeat has broken school spirit. Defeat has painted the student body yellow. Defeat has stripped off the thin veneer of school loyalty and revealed the shallowness of the average fellow. But defeat may pave the way to a deeper loyalty and an unbreakable spirit. Take the story of this school:

The football outlook seemed hopeless that year. A number, over half of the letter men, had not returned to school. The squad was green. The

important game of the season was due. The team played, did its best, but lost by a terrible score. The defeat was a crushing blow, one that few schools would have overcome.

Word got around about the game. Practically every fellow went down at ten o'clock that night to meet the team. The car was late, two hours. The crowd stuck. Finally, as the car came into sight, cheer after cheer greeted the team. The players were lifted from their feet and carried down the street. The coach was confused—had the school been informed that the team had won?

"It was the greatest exhibition of school spirit I have ever seen," so the coach said the next day. Five years afterward another coach said: "The way that school took her defeat will never be forgotten. She made a name for herself that day." Defeat may spell Victory. Defeat may find the stand packed till the last whistle blows. Defeat may find students standing with heads uncovered to sing the praises of their Alma Mater. Defeat may make possible such a demonstration of school loyalty that the name of the school will stand in the Hall of Fame.

Is your loyalty no deeper than that of Judas?

Saturday, Fifth Week

"What can ever part us from Christ's love? Can anguish or calamity or persecution or famine or nakedness or danger or the sword? (*Because,* as it is written, *For thy sake we are being killed*

all the day long, we are counted as sheep to be slaughtered.) No, in all this we are more than conquerors through him who loved us. For I am certain neither death nor life, neither angels nor principalities, neither the present nor the future, no powers of the height or of the depth nor anything else in all creation will be able to part us from God's love in Christ Jesus our Lord." (Rom. 8. 35-39.)

Walden High had won the championship. The students refused to go to classes. They swarmed the hall. They yelled, they shouted, they sang. They had one hilarious time. They had one real celebration.

Principal and teachers finally herded the mob into the auditorium. Then they tried to gain control. It was useless. The mob refused to listen. Then the cheer leaders took the platform and finally swung the bunch into organized cheering. Every member of the team was called to the platform and was cheered to the echo. The mob grew tired and exhausted, it was ready to listen. At the request of the principal it adjourned to the classrooms.

Walden High had won the championship, but Walden High had lost more than it had gained. Victory snapped the bonds of restraint, roared through the hallways, and rushed about in the utmost confusion. Poise and self-control were swept away, and discipline broke under the strain. In one brief moment all that it had taken a

semester to build up was undone. For the school it proved a costly victory.

In all this—calamity, danger, defeat, rules, exams, yes, victory—we may be more than conquerors. When danger threatens, when victory overwhelms, there is but one way to retain the poise of a well-balanced life. That way demands that you keep your eyes focused on the face of Jesus. What you see there will bring to you the one thing needful to make of all obstacles stepping-stones to the life triumphant.

QUESTIONS FOR GROUP DISCUSSION[1]

Obstacles

Rules

1. Are there any rules at school that seem to irritate the majority of the students? What are they?
2. Why is it that rules so often seem to be obnoxious?
3. What can be done to create a better attitude toward rules?

Examinations

1. How large a part do examinations play in the school life?
2. What is the purpose of examinations? Could they be done away with successfully?
3. How can the students be brought to see the value of examinations?

Teachers

1. Have you noticed any difference in your teachers at school? How would you classify them?
2. What characteristics would an ideal teacher have?
3. How can teachers and students be brought to understand each other better?

[1] Consult Introduction for suggestions regarding use of discussion material.

Defeat

1. How do the students in your school take a defeat?
2. Who is responsible for the attitude of the students when defeat comes.
3. In what ways can school spirit be encouraged under defeat?

Assignments

1. What is the situation in your school—are the students eager to learn? What makes you think so?
2. Why do fellows fail to do any more than is absolutely necessary in outside reading assignments?
3. What can be done to stimulate an interest in work assigned?

Popularity

1. What fellows are the most popular at school?
2. How does a fellow get to be popular in school? What is the chief reason for his popularity?
3. What would you suggest to the fellow who wants to be popular?

Victory

1. What reaction comes when the school is victorious?
2. What causes the fellows to "lose their heads" when the school is victorious?
3. What needs to be done for the school when the team is victorious?

SECTION II

GUIDES TO SUCCESSFUL LIVING

CHAPTER VI

APPRENTICESHIP

Daily Readings

Rome is a city of traditions. These cluster about the Forum, the Colosseum, the Catacombs, and every relic that has survived time. To wander about is to see the shell that remains but to miss the heart of it all—the intimate background that a guide so loves to reveal. Under his leadership a delightful acquaintance with the imperial city is possible.

To successful living at home or abroad, guides are primary requisites. Through their direction there may be opened a way into life that will be increasingly satisfying. Our guides may well be the lives of men whose records have endured through the ages. In studying these men we shall look for those qualities which will serve us best in the days of our apprenticeship.

Sunday, Sixth Week

"In those days John the Baptist came on the scene preaching in the desert of Judæa, . . . and all the Jordan-district went out to him and got baptized by him in the Jordan, confessing their sins. . . . 'I baptize you with water for

repentance, but he who is coming after me is mightier, and I am not fit even to carry his sandals; he will baptize you with the Holy Spirit and fire. His winnowing-fan is in his hand, he will clean out his threshing-floor, his wheat he will gather into the granary, but the straw he will burn with fire unquenchable.' Then Jesus came on the scene from Galilee, to get baptized by John at the Jordan. John tried to prevent him; 'I need to be baptized by you,' he said, 'and you come to me!' But Jesus answered him, 'Come now, this is how we should fulfill all our duty to God.' Then John gave in to him." (Matt. 3. 1, 2, 5, 6, 11-15.)

Thousands flocked to hear him. The whole country was aroused. Boldly and courageously he denounced the wrongs which were tearing at the heart of the nation. Fiercely he attacked the evil and corruptness of a whitewashed administration. Among those who hoped for justice joy reigned supreme. At last their champion had appeared.

John was immensely popular. His name was on every lip. He was at the height of renown and success. Then a common workman appeared, a man unknown save to a few in a small country town and to John. Toward this man John of nation-wide fame turned and said, "I am not fit even to carry his sandals." Rulers, chiefs, churchmen, and laymen all were accepted by John for baptism. But this man John refused. John

would not think of it. The workman insisted, saying God would have it so. Then John gave in.

John was a man of men, a national hero, a popular idol; yet in deep humility he bowed before one unknown. In so doing he received the mark of one who is truly great. In the time of our apprenticeship, yes, all through life, may such a humility be ours that we shall be able to honor men of greater mind and heart than ourselves.

Monday, Sixth Week

"Now, there was but one heart and soul among the multitude of the believers; not one of them considered anything his personal property; they shared all they had with one another. . . . But a man called Ananias, who with his wife Sapphira had sold some property, appropriated some of the purchase-money with the connivance of his wife; he only brought part of it to lay before the feet of the apostles. 'Ananias,' said Peter, 'why has Satan filled your heart and made you cheat the Holy Spirit by appropriating some of the money paid for the land? When it remained unsold did it not remain your own? And even after the sale, was the money not yours to do as you pleased about it? How could you think of doing a thing like this? You have not defrauded men but God.' When Ananias heard this, he fell down and expired. (Great awe came over all who heard of it.) And the younger men rose, wrapped the

body up and carried it away to be buried." (Acts 4. 32; 5. 1-6.)

"Somebody has stolen our knife." The eyes of the teacher searched the faces which were turned toward her. In the midst of the group sat a nine-year-old boy. Attracted by the bright new knife in use by all the pupils he had secretly slipped it into his pocket. He felt his face grow red. He was a thief and the charge shamed him.

Ananias was one of a group that had some things in common. Under the pretense of contributing his all he selfishly and dishonestly withheld a portion. Just as the teacher had put the charge to the group of children, so Peter brought Ananias to task for his dishonesty. The common fund was held so highly, the trust so sacredly, that honest Peter could not conceive of a man attempting to share in it dishonestly. "How could you think of doing a thing like this?" he cried, "You have not defrauded men, but God."

Peter grips us. Through the days of our apprenticeship we shall follow his lead. With thought clear and heart right every action will be in full accord with the principle upon which business and industry must eventually stand or fall—the absolute honesty of unimpeachable manhood.

Tuesday, Sixth Week

"Next day, as he was anxious to find out the real reason why the Jews accused him, he unbound him, ordered the high priests and all the

Sanhedrin to meet, and brought Paul down, placing him in front of them. With a steady look at the Sanhedrin Paul said, 'Brothers, I have lived with a perfectly good conscience before God down to the present day.' Then the high priest Ananias ordered those who were standing next Paul to strike him on the mouth. At this Paul said to him, 'You whitewashed wall, God will strike you! You sit there to judge me by the Law, do you? And you break the Law by ordering me to be struck!' The bystanders said, 'What! would you rail at God's high priest?' 'Brothers,' said Paul, 'I did not know he was high priest' (for it is written, *You must not speak evil of any ruler of your people*). Then finding half the Sanhedrin were Sadducees and the other half Pharisees, Paul shouted to them, 'I am a Pharisee, brothers, the son of Pharisees! It is for the hope of the resurrection from the dead that I am on trial!' When he said this, a quarrel broke out between the Pharisees and the Sadducees; the meeting was divided. For while the Sadducees declared there is no such thing as resurrection, angels, or spirits, the Pharisees affirm them all. Thus a loud clamor broke out. Some of the scribes who belonged to the Pharisaic party got up and contended, 'We find nothing wrong about this man. What if some spirit or angel has spoken to him?' The quarrel then became so violent that the commander was afraid they would tear Paul in pieces; he therefore ordered the troops to march down and take

him from them by force, bringing him inside the barracks. On the following night the Lord stood by Paul and said, 'Courage! As you have testified to me at Jerusalem, so you must testify at Rome.'" (Acts 22. 30; 23. 1-11.)

"You whitewashed wall, God will strike you." With withering scorn Paul flung this rebuke at the man who was supposed to be the most religious of the Jews. And this was done in the midst of his enemies, in the center of the stronghold of the Jewish religion.

That took real courage. We know it takes courage to charge a line in scrimmage. We realize it requires courage to confess a wrong. We shrink in the face of physical pain. Yet we can but imagine the courage that was necessary for Paul to appear before the Sanhedrin.

Courage is not like a garment that can be taken off or put on at will. It is a part of one's very life blood. The source of Paul's courage was in the voice which said: "Courage! As you have testified to me at Jerusalem, so you must testify at Rome."

This voice can breathe into our hearts a courage that conquers fear, that commands loyalty, that follows truth. Listening, the days of apprenticeship will become a courageous march to the great tasks which lie ahead.

Wednesday, Sixth Week

When day broke, the Jews formed a con-

spiracy, taking a solemn oath neither to eat nor to drink till they had killed Paul. There were more than forty of them in this plot. They then went to the high priests and elders, saying, "We have taken a solemn oath to taste no food till we have killed Paul. Now you and the Sanhedrin must inform the commander that you propose to investigate this case in detail, so that he may have Paul brought down to you. We will be all ready to kill him on the way down." Now Paul's nephew heard about their treacherous ambush; so he got admission to the barracks and told Paul. Paul summoned one of the officers and said, "Take this young man to the commander, for he has some news to give him." So the officer took him to the commander, saying, "The prisoner Paul has summoned me to ask if I would bring this young man to you as he has something to tell you." The commander then took him by the hand aside and asked him in private, "What is the news you have for me?" He answered, "The Jews have agreed to ask you to bring Paul down to-morrow to the Sanhedrin, on the plea that they propose to examine his case in detail. Now do not let them persuade you. More than forty of them are lying in ambush for him, and they have taken a solemn oath neither to eat nor to drink till they have murdered him. They are all ready at this moment, awaiting your consent." (Acts 23. 12-22.)

Millions of people have lived and died without

breaking into print. Their names have been lost and their memory obscured by time. Out from the midst of the unknown leaps a lad of high-school age. He is not named. He endures through one striking bit of loyalty. He uncovers a conspiracy. He faced death to carry the story to the Roman commander. He was willing to pay any price that his uncle might be saved. Such loyalty is bound to live.

Day after day your life is expressing itself in your home, in your school, in your church. Is that expression filled with bitter criticism? Is it indifferent to the things which are interesting other members? Or is your life expressing itself by taking a vital part in all the activities around which the home, the school, and the church center? The daily giving of self will prepare the way for the unusual demonstration of loyalty should the test come.

An apprentice with loyalty is like unto a hearth in which an open fire blazes cheerily. Its warmth and friendliness touch the heart of men and memory carries it on through the ages.

Thursday, Sixth Week

" '*Stiff-necked, uncircumcised in heart and ear,* you are always *resisting the Holy Spirit!* As with your fathers, so with you! Which of the prophets did your fathers fail to persecute? They killed those who announced beforehand the coming of the Just One, and here you have betrayed

him, murdered him!—you who got the Law that angels transmitted, and have not obeyed it!'

"When they heard this they were furious and gnashed their teeth at him. He, full of the Holy Spirit, gazed up at heaven and saw the glory of God and Jesus standing at God's right hand! 'Look,' he said, 'I see heaven open and the Son of man standing at God's right hand!' With a loud shriek they shut their ears and rushed at him like one man. Putting him outside the city, they proceeded to stone him (the witnesses laid their clothes at the feet of a youth called Saul). So they stoned Stephen, who called on the Lord, saying, 'Lord Jesus, receive my spirit!' Then he knelt down and cried aloud, 'Lord, let not this sin stand against them!' With these words he slept the sleep of death." (Acts 7. 51-60.)

Did you ever see a crowd lose control of itself and become a furious lawless mob? Not a year passes that America does not bow its head in shame as a group of American citizens defy the law and in madness hang a fellow citizen whom they charge with some crime.

Just such a spirit drove the crowd about Stephen into fury. They gnashed their teeth; then, with the shrieks of demons, they rushed at him and stoned him. Wild and furious they raged about in uncontrolled madness.

But one of their midst was unmoved. In perfect peace Stephen looked beyond that sad array of men into the face of One whom he loved. Even

when the stones flew thick and fast he never wavered. Kneeling down in the midst of it all, he asked that the mob might not be charged with his murder.

A remarkable instance of self-control you say, and rightly so. In all humility you may turn to Stephen during the days of your apprenticeship and learn of him the way to successful living. For self-control is at the very heart of a successful life. And self-control comes best through centering your life in God.

Friday, Sixth Week

"Now beside the cross of Jesus stood his mother and his mother's sister, Mary, the wife of Clopas, and Mary of Magdala. So when Jesus saw his mother and his favorite disciple standing near, he said to his mother, 'Woman, there is your son!' Then he said to the disciple, 'Son, there is your mother!' And from that hour the disciple took her to his home." (John 19. 25-27.)

Have you ever been chosen over a number of others to bear a special responsibility? Perhaps you know, then, what a sacred obligation John considered the care of Jesus' mother. Wouldn't it be fine to be trusted as John was by a man of Jesus' character?

Jesus wasn't misled by exteriors. He saw beneath appearances into the heart-life. He sifted the five thousand to three hundred, to twelve, to three, and John was one of the three.

There may be three, twelve, three hundred, or five hundred in your school. You are but one, yet you have your place in some one of these groups. Testing yourself according to your reliability, where would the Master put you?

Life will always be an apprenticeship to you unless you are tried and found reliable. Jesus expected great things of John. He was not disappointed. Jesus expects great things of you. Will he find you trustworthy?

Saturday, Sixth Week

"Then Jesus came back in the power of the Spirit to Galilee, and the news of him spread over all the surrounding country. He taught in their synagogues and was glorified by all. Then he came to Nazareth, where he had been brought up, and on the Sabbath he entered the synagogue as was his custom. He stood up to read the lesson and was handed the book of the prophet Isaiah; on opening the book he came upon the place where it was written: *The Spirit of the Lord is upon me: for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captives and recovery of sight for the blind, to set free the oppressed, to proclaim the Lord's year of favor.* Then, folding up the book, he handed it back to the attendant and sat down. The eyes of all in the synagogue were fixed on him, and he proceeded to tell them that 'To-day, this scripture is fulfilled.'" (Luke 4. 14-21.)

"What are you going to be when you grow up, Harry?"

This question put to a twelve-year-old boy brought the reply, "I'm going to be an engineer." He was only twelve years old, but he was busy forming a purpose for his life.

Purpose is the very essence of a successful life. It is the force that directs the course which leads out of apprenticeship into leadership. It is the hope of youth, the goal of manhood.

Jesus, at the beginning of his service, announced his program of action. Not once during the rest of his life did he deviate from that purpose. He brought good cheer to those stricken with poverty, his heart went out to those who suffered, he told of a friendly God whom everyone could love as a Father. He chose to overlook personal insults, forgiving even those who took his life.

In the days of your apprenticeship you are at the beginning of your service. Are you able to state clearly and concisely the purpose which rules your life? Does it approach the Master's purpose in sensitiveness to human need?

QUESTIONS FOR GROUP DISCUSSION[1]

Apprenticeship

Humility

1. What two characters in the Bible do you think are the most humble? Why? What emphasis did Jesus put on humility?

[1] Consult Introduction for suggestions regarding use of discussion material.

2. Do you know any high-school fellows who are leaders, yet unassuming? How do they measure up to Jesus' standard?
3. What can we do to keep our lives well balanced so that we can be humble in the midst of success?

Honesty

1. What man in the Bible stands out as the most dishonest? What was Jesus' stand as to honesty?
2. What is the attitude of the majority of the fellows in school toward a dishonest fellow?
3. How can we learn to be honest with ourselves and with others?

Courage

1. What were three of the most courageous things which Jesus did?
2. In what instances in high-school life is courage necessary?
3. What can we do to strengthen ourselves so that we will act courageously when the test comes?

Loyalty

1. How did Jesus test the loyalty of the men who were to be his followers?
2. What incidents in high school can you recall that reveal great loyalty on the part of one or more students?
3. How can we build up within ourselves a deeper loyalty to home, church, and school?

Self-control

1. What two persons in the Bible appeal to you as having exhibited great self-control?
2. What is the finest bit of self-control you have seen among high-school fellows?
3. What process shall we follow in order to be able to control self in the time of crisis?

Reliability

1. Outside of Jesus what man in the Bible do you think you could trust most?
2. What is the standing among the students of a fellow who is unreliable? Of a fellow who is reliable?

3. What course of action shall we pursue in order to be able to stand the test of reliability?

Purpose

1. What outstanding biblical characters seem to have had a special purpose in life?
2. What is there worthy of note in the life of a fellow who has a well-defined purpose?
3. What steps shall we take to secure for ourselves a purpose that shall be to us what Jesus' purpose was to him?

CHAPTER VII

COMRADESHIP

Daily Readings

Competitive athletics has demonstrated clearly the value of team play. Unity of action is the basis upon which victorious teams are built. Oneness in thought and action helps a team to outthink the opponent which trusts to individualistic play. Just so comradeship builds into a group a common purpose and a unified plan of approach. With this bond drawing the scattered forces together in a well-directed effort, successful living in the mass becomes possible. In recognition of the potentiality of comradeship we shall devote this week to a careful study of its depth and breadth and shall give some thought to its extension throughout the world.

Sunday, Seventh Week

"Next day again John was standing with two of his disciples; he gazed at Jesus as he walked about, and said, 'Look, there is the lamb of God!' The two disciples heard what he said and went after Jesus. Now Jesus turned, and when he observed them coming after him, he asked them, 'What do you want?' They replied, 'Rabbi'

(which may be translated 'teacher'), 'where are you staying?' He said to them, 'Come and see.' So they went and saw where he stayed, and stayed with him the rest of that day—it was then about four in the afternoon. One of the two men who heard what John said and went after Jesus was Andrew, the brother of Peter. In the morning he met his brother Simon and told him, 'We have found the Messiah' (which may be translated, 'Christ')." (John 1. 35-42.)

Great men arouse the best in us. We should like to share in the trials and triumphs of Washington. We should like to think with the clearness and logic of Webster. We should like to rule with the magnanimity and democracy of Lincoln. We should like to live in the spirit and service of Grenfell.

Andrew and John responded in a like way. One day they met a great man. They were attracted to him. As they talked with him they saw in him the best of all they had hoped to be, and more. As they listened they became convinced that he was the man for whom their world was waiting. As they left him it was to carry the glad news to a comrade who would share in the joy of the discovery.

In this lies the value of comradeship. The true friend is quick to drink in the beauty of a pure, clean life, is apt to catch the way to make life count for the most, is anxious to be off to share it all with his comrade. And soon he learns that

the give-and-take of the highest and best in life leads through comradeship into service, and through service into a deeper appreciation of Jesus Christ—and this is successful living.

Monday, Seventh Week

"That very day two of them were on their way to a village called Emmaus about seven miles from Jerusalem. They were conversing about all these events, and during their conversation and discussion Jesus himself approached, and walked beside them, though they were prevented from recognizing him. He said to them, 'What is all this you are debating on your walk?' They stopped, looking downcast, and one of them called Cleopas, answered him, 'Are you a lone stranger in Jerusalem, not to know what has been happening there?' 'What is that?' he said to them. They replied, 'All about Jesus of Nazareth.' To God and all the people he was a prophet strong in action and utterance, but the high priests and our rulers delivered him up to be sentenced to death and crucified him. Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago! Though some women of our number gave us a surprise; they were at the tomb early in the morning and could not find his body, but they came to tell us they had actually seen a vision of angels who declared he was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they

did not see him.' He said to them, 'O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter his glory?' Then he began with Moses and all the prophets and interpreted to them the passages referring to himself throughout the scriptures. Now they approached the village to which they were going. He pretended to be going further on, but they pressed him, saying, 'Stay with us, for it is getting toward evening and the day has now declined.' So he went in to stay with them. And as he lay at table with them he took the loaf, blessed it, broke it and handed it to them. Then their eyes were opened and they recognized him, but he vanished from their sight. And they said to one another, 'Did not our hearts glow within us when he was talking to us on the road, opening up the scriptures for us?' So they got up and returned that very hour to Jerusalem, where they found the eleven and their friends all gathered, who told them that the Lord had really risen and that he had appeared to Simon." (Luke 24. 13-34.)

George was a moody chap. For hours he would lie in a fit of despondency. Finally some glimmer of light would flit through the clouds and up he would go to the mountain top searching for new worlds to conquer. Then down he would go again just as quickly.

Now, these two citizens of Emmaus were in despair; there was no question about it. On their

way home they were talking, as comrades will, about the great sorrow which had come into their lives. It helped to talk about it. But they were unable to solve the problem which confronted them.

A Stranger joined them. To him they poured out the story. And he, because of his larger understanding, led them to see the way out of their difficulty. As true comrades should, they invited him in to spend the night with them. He accepted. As they ate together the Christ was recognized.

"Then," they said to one another, "did not our hearts glow within us when he was talking to us on the road?" They had gone from the depths of the valley of despair to the glad mountain tops—and all through that quiet time of comradeship with the Master.

George needed the counsel of a comrade of the Jesus type. The steadying power of an interested friend would have lifted the gloom and saved the loved ones many a heartache. Those two men of Emmaus needed such a comrade. They found him. Through him the way to successful living was opened.

Every hour that we live we have need of this comrade, Jesus. Is he pointing for us the way to successful living?

Tuesday, Seventh Week

"In the course of their journey he entered a cer-

tain village, and a woman called Martha welcomed him to her house. She had a sister called Mary, who seated herself at the feet of the Lord to listen to his talk. Now Martha was so busy attending to them that she grew worried; she came up and said, 'Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand.' The Lord answered her, 'Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it.'" (Luke 10. 38-42.)

Bill was a busy fellow. Wasn't he editor of the school paper, a member of the Student Council? Weren't the most weighty student questions referred to him for solution? When the gong sounded the end of the hour, out the door, down the hall he would rush, his papers flying, his eyes set on some distant goal, his friends unnoticed. Bill was busy, too busy for comradeship.

The moments just before sleeping and just after waking determine largely the motives which will dominate life. Just then a time of quiet, a bit of introspection, a thought for the day and a plea for guidance will bring purpose and plan and poise to a task that requires one's best. With this habit fixed, life is more than a rush of activities; it is like unto a well in an arid land from whose depths issue cool waters.

So comradeship sloughs off both worry and care and refreshes itself in deep draughts of the well-spring of life. And those who, with Mary, have

shared in this communion are "not to be dragged away from it."

Wednesday, Seventh Week

"Now a jurist got up to tempt him. 'Teacher,' he said, 'what am I to do to inherit life eternal?' He said to him, 'What is written in the law? What do you read there?' He replied, '*You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind.* Also *your neighbor as yourself.*' 'A right answer!' said Jesus: '*do that and you will live.*' Anxious to make an excuse for himself, however, he said to Jesus, 'But who is my neighbor?' Jesus rejoined, 'A man going down from Jerusalem to Jericho fell among robbers who stripped and belabored him and then went off leaving him half dead. Now it so chanced that a priest was going down the same road, but on seeing him he went past on the opposite side. So did a Levite who came to the spot; he looked at him but passed on the opposite side. However, a Samaritan traveler came to where he was and felt pity when he saw him; he went to him, bound his wounds up, pouring oil and wine into them, mounted him on his own steed, took him to an inn, and attended to him. Next morning he took out a couple of shillings and gave them to the innkeeper, saying, "Attend to him, and if you are put to any extra expense I will refund you on my way back." Which of these three men, in your opin-

ion, proved a neighbor to the man who fell among the robbers?' He said, 'The man who took pity on him.' Jesus said to him, 'Then go and do the same.' " (Luke 10. 25-37.)

Friend, comrade, neighbor, man—in just this sequence our relationship to others becomes less intimate. Somehow it takes an effort to put ourselves in the place of those we don't know well. It requires an unusual stimulus to cause us to feel concerned about a stranger, and man in the abstract has little more value than one of the animal kingdom.

So it may not be out of place to put to ourselves the question, "Who is this neighbor whom we must love?" Loved ones, friends, comrades, neighbors—we can conceive of Christian fellowship including these. But must that comradeship include a keen interest in and a warm sympathy with Mexicans, Italians, Slovaks, Japanese, and Russians?

Listen: Jesus took the case of a man—just a man—who had been robbed, beaten, and left for dead. He told how a priest and a Levite had discovered the man, but had passed on without helping. Then a Samaritan appeared. Instinctively his comrade heart went out to this unfortunate man. He helped him out of his trouble. He proved a real comrade.

Successful living includes a comradeship that is unlimited in its scope, a comradeship that sees beyond the limits of race or country or creed,

senses the need of man and reaches out to help. Have you a heart that big?

Thursday, Seventh Week

"When we did reach Rome, Paul got permission to live by himself, with a soldier to guard him. Three days later, he called the leading Jews together, and when they met he said to them, 'Brothers, although I have done nothing against the people or our ancestral customs, I was handed over to the Romans as a prisoner from Jerusalem. They meant to release me after examination, as I was innocent of any crime that deserved death. But the Jews objected, and so I was obliged to appeal to Cæsar—not that I had any charge to bring against my own nation. This is my reason for asking to see you and have a word with you. I am wearing this chain because I share Israel's hope.' They replied, 'We have had no letters about you from Judæa, and no brother has come here with any bad report or story about you. We think it only right to let you tell your own story; but as regards this sect, we are well aware that there are objections to it on all hands.' So they fixed a day and came to him at his quarters in large numbers. From morning to evening he explained the Reign of God to them from personal testimony, and tried to convince them about Jesus from the law of Moses and the prophets. Some were convinced by what he said, but the others would not believe. As they could not agree among

themselves, they were turning to go away, when Paul added this one word: 'It was an apt word that the Holy Spirit spoke by the prophet Isaiah to your fathers. . . . Be sure of this, then, that this salvation of God has been sent *to the Gentiles;* they will listen to it.' For two full years he remained in his private lodging, welcoming anyone who came to visit him; he preached the Reign of God and taught about the Lord Jesus Christ quite openly and unmolested." (Acts 28. 16-25, 28-31.)

A good salesman must believe in the article he sells; he must be optimistic; he must be honest; he must be a student of human nature. All these characteristics Paul possessed. He had brought them into use as he spoke before the Sanhedrin in Jerusalem, as he stood on the Acropolis at Athens, as he passed through the towns of Asia Minor. Wherever he went he sold the idea of Christian comradeship.

From Palestine to Asia Minor, to Greece, to Rome, Paul carried the glad news of this splendid fellowship. For two full years he lived it and taught it in the heart of the pagan world. When his life was snuffed out, he passed on to others the task of linking north and east and south and west in the great band of a common brotherhood. For centuries men have heralded the good tidings.

The task is still incomplete. The challenge remains. Our part may be simply living the Jesus way. It may be sharing this comradeship with a

friend or a stranger. Or it may be carrying the story in Paul's own way into the midst of a pagan nation. The extension must go on. The world must be won.

Successful living requires some share in this task that seeks the common good. What part will you have in it?

Friday, Seventh Week

"As he went out on the road a man ran up and knelt down before him. 'Good teacher,' he asked, 'what must I do to inherit life eternal?' Jesus said to him, 'Why call me "good"? No one is good, no one but God. You know the commands: *do not kill, do not commit adultery, do not steal, do not bear false witness,* do not defraud, *honor your father and mother.*' 'Teacher,' he said, 'I have observed all these commands from my youth.' Jesus looked at him and loved him. 'There is one thing you want,' he said; 'go and sell all you have; give the money to the poor and you will have treasure in heaven; then come, take up the cross, and follow me.' But his face fell at that, and he went sadly away, for he had great possessions." (Mark 10. 17-22.)

None of us is particularly anxious to quit this life. Most of us like to think of our lives going on and on endlessly. This young fellow wasn't a bit different from you and me save that he had been more careful perhaps to live clean.

He wanted to know the price of living through

the ages. He was anxious to protect himself against death. Jesus showed him the way. It required sharing his life in a thoughtful and generous comradeship. The poor chap sneaked away. Trying to save his life he lost it.

That young man failed in the first test of comradeship. But, you say, all his life he had been extremely careful to observe the rules of the game; he had kept himself free from the filth and mire of a grimy world; he was so pure that Jesus loved him. True, yet the first test of comradeship is sharing with others, and this the young man did not have in his heart to do.

Real comradeship calls for the giving of life unselfishly. It moves the center of things from oneself to the life of the other fellow. It makes one think less of self and more of one's friend. The cost of comradeship is life. Are you willing to pay the price?

Saturday, Seventh Week

"While they were speaking to the people, they were surprised by the priests, the commander of the temple, and the Sadducees, who were annoyed at them teaching the people and proclaiming Jesus as an instance of resurrection from the dead. They laid hands on them and, as it was now evening, put them in custody till next morning. (A number of those who heard them speak believed, bringing up their numbers to [about] five thousand.) Next morning a meeting was held in

Jerusalem of their rulers, elders, and scribes, which was attended by the high priest Annas, by Caiaphas, John, Alexander, and all the members of the high priest's family. They made the men stand before them and inquired, 'By what authority, in whose name, have you done this?' Then Peter, filled with the Holy Spirit, said to them: 'Rulers of the people and elders of Israel, if we are being cross-examined to-day upon a benefit rendered to a cripple, upon how this man got better, you and the people of Israel must all understand that he stands before you strong and well, thanks to the name of Jesus Christ the Nazarene whom you crucified and whom God raised from the dead. He is *the stone despised by you builders, which has become head of the corner.* There is no salvation by anyone else, nor even a second Name under heaven appointed for us men and our salvation.' They were astonished to notice how outspoken Peter and John were, and to discover that they were uncultured persons and mere outsiders; they recognized them as having been companions of Jesus, but as they saw the man who had been healed standing beside them, they could say nothing." (Acts 4. 1-14.)

"By what authority have men like you done this?" Scornfully the counsel for the prosecution fired this question at the two fishermen. Though uncultured and mere outsiders, these two men rose before the rulers and elders and scribes, defended their cause, produced their witness and flung a

charge of murder upon the entire group assembled.

That took loyalty and courage and honesty. It established forever the type of man one must be who claims allegiance to Jesus Christ. It warns the cultured man against growing wise in his own conceit. It awakens us all to the possibilities in the life of any man whom the Master may touch.

The returns of a comradeship with Jesus are apparent. Life takes on fresh vigor and a buoyant approach to its problems. Loyalty, courage, and honesty rise to strengthen the offensive, and successful living makes such a demonstration of power that graft and crime and selfishness give way. Then the world rises to do honor to men recognized as "companions of Jesus."

In comradeship with Jesus no greater return can come than the privilege of sharing his love, his care, his concern for those who cry for help. How much do you care?

QUESTIONS FOR GROUP DISCUSSION[1]

Comradeship

Value

1. As you think of the comrades you have had what things in those relationships stand out as most worth while?
2. Suppose you were to analyze the values in these friendships: which are purely selfish? Which are unselfish?
3. How can a comradeship be made to increase in value from year to year?

[1] Consult Introduction for suggestions regarding use of discussion material.

Need

1. What are the chief characteristics of the comradeship within your group? Within other groups? Any need for closer comradeship there?
2. If you were, as some have done, to ostracize a fellow from your group, what would be the effect on the fellow? on the group?
3. How can a spirit of comradeship be built up within a group which will be inclusive rather than exclusive?

Hindrance

1. What are some of the things that stand in the way of a comradeship which would include all the fellows at school?
2. How would you classify the hindrances to comradeship?
3. How can the hindrances to comradeship be overcome?

Scope

1. In what places outside the school have you built up friendships?
2. What would make it possible for us to have the spirit of comradeship with those in other states and other countries?
3. How can you build a world-wide fellowship within your group?

Extension

1. What is being done to extend this spirit of comradeship from fellow to fellow, from fellow to group, and from group to group?
2. If you were to analyze the results of this extension of fellowship, where would your group be strongest?
3. How can you effectively extend this Christlike friendship throughout the school, the community and the world?

Cost

1. Into what forms of service will you be thrust as you attempt to extend the Jesus type of comradeship throughout the school and community?
2. What will be the cost to each fellow and to the group as you try through service to extend this fellowship?

3. How can you capitalize on the costs of fellowship extension and make them contribute to your success?

Returns

1. What compensations will come as you serve in the extension of this comradeship?
2. How would you compare the returns with the costs in this venture?
3. What use can you make of the returns which come to further the extension of this fellowship.

CHAPTER VIII

CITIZENSHIP

Daily Readings

Citizenship incurs responsibility, a sharing in the solution of problems of state, of commerce, and of industry. Christian citizenship advances further than the assumption of responsibility and suggests the application of the Golden Rule as the great solvent, as the only hope for harmonious relationship. This week, as Christian citizens, we shall consider our relationship to state, family, education, residence, wealth, race and religion. It may be we shall be guided into a position that will make for successful living, not only for ourselves but for every citizen of these great United States.

Sunday, Eighth Week

"They had strapped him up, when Paul said to the officer who was standing by, 'Are you allowed to scourge a Roman citizen—and to scourge him without a trial?' When the officer heard this, he went to the commander and said to him, 'What are you going to do? This man is a Roman citizen.' So the commander went to him and said, 'Tell me, are you a Roman citizen?'

'Yes,' he said. The commander replied, 'I had to pay a large sum for this citizenship.' 'But I was born a citizen,' said Paul. Then those who were to have examined him left him at once alone; even the commander was alarmed to find that Paul was a Roman citizen and that he had bound him." (Acts 22. 25-29.)

In March, 1904, Ion H. Perdicaris, an American citizen, was seized by Raisuli, a Moroccan bandit, and held until June for a ransom. Raisuli threatened to kill his prisoner unless the money was paid immediately. The American government sent a telegram to the American Consul at Tangier to this effect, "We want Perdicaris alive or Raisuli dead." At this the Sultan paid the ransom and Perdicaris was released.

American citizenship meant everything to Perdicaris at that moment in his life. The strong arm of the government had reached across the sea and given him his liberty.

In the first century a Jew found his life threatened by his own people. A regular riot was on when the commandant arrived on the scene. He seized the Jew and rushed him to headquarters. He strapped him up and was about to have him lashed without trial. Informed of his citizenship, he at once released him. Roman citizenship saved Paul that day.

Successful living requires loyalty to and pride in our homeland. Perdicaris must have found a new loyalty as freedom came. Paul must have

felt a closer allegiance as he was spared a flogging. Many a doughboy was moved to tears as the sight of the Statue of Liberty indicated his nearness to the homeland.

Pride without balance may cause prejudice. It inflates. It makes extravagant statements. It causes misunderstanding. It leads to friction. It may cause war.

Loyalty with perspective recognizes the good in other lands, sees the world drawn together with railroads, radio, steamcraft and aeroplane, feels the tension of the bonds of human brotherhood and declares for a world citizenship. Such is the challenge which faces you as a loyal American citizen.

Monday, Eighth Week

"Paul, an apostle of Christ Jesus, by the will of God in the service of the Life he has promised in Christ Jesus—to his beloved son Timotheus: grace, mercy, peace, from God the Father and Christ Jesus our Lord. I render thanks to God, the God of my fathers whom I worship with a pure conscience, as I mention you constantly in my prayers. When I recall the tears you shed when we parted, I long by night and day to see you again. That would fill me with joy, for I am reminded of your sincere faith, a faith which dwelt first in your grandmother Lois and your mother Eunice, as it dwells, I feel sure, in yourself. Hence I would remind you to rekindle the divine gift

which you received when my hands were laid upon you; for God has not given us a timid spirit but a spirit of power and love and discipline." (2 Timothy 1. 1-7.)

A mother looked deep into the eyes of her boy. "Jim," she said, as he paused in a recitation of easily acquired grades, "your mental qualities are your heritage. It remains for you to prove what you can do with them."

Jim came from a cultured home, a great educational center. All the years of his early life were in an environment that was alert and progressive in thought and action. Like Timothy he was surrounded by an atmosphere of faith both deep and sincere.

A fellow has a right to be proud of such a family. That pride should strike deep into his heart and bring forth an eager response to every expectation. That mother should have her faith justified.

Some of us come from less cultured homes. But the same loyal faith abounds there. The mother who has given of her life so unselfishly looks into the eyes of her boy and believes anything possible for him.

Christian citizenship demands that we be responsive to that faith. God grant unto us such a spirit of power and love that we may be and do all those loved ones expect of us. May our mothers' great faith be the inspiration that fires us in our fight for righteousness.

Tuesday, Eighth Week

"Has not God stultified the wisdom of the world? For when the world with all its wisdom failed to know God in his wisdom, God resolved to save believers by the 'sheer folly' of the Christian message. Jews demand miracles and Greeks want wisdom, but our message is Christ the crucified—a stumbling-block to the Jews, 'sheer folly' to the Gentiles, but for those who are called, whether Jews or Greeks, a Christ who is the power of God and the wisdom of God. For the 'foolishness' of God is wiser than men, and the 'weakness' of God is stronger than men. Why, look at your own ranks, my brothers; not many wise men (that is, judged by human standards), not many leading men, not many of good birth, have been called! No, God has chosen what is foolish in the world to shame the wise; God has chosen what is weak in the world to shame what is strong; God has chosen what is mean and despised in the world—things which are not—to put down things that are; that no person may boast in the sight of God." (1 Cor. 1. 20-29.)

Education, stripped of moral standards, is a menace to the world. Educated criminals would be the output of any institution that failed to honor the great fundamental laws of morality. Educators are quick to grasp the situation. Boys that are not of good character are refused recommendations to institutions of higher learning.

High-school graduates are well along in the formative period of life. To expose to higher education one whose life centers about himself and is unresponsive to the great unselfish motives is to threaten the continuity of a nation whose very existence depends upon its unity.

God is at work in the world to-day. His laws are being administered throughout the land. His way of living is being recognized as that which is in harmony with all law and order.

God will have none of the one who boasts in his own strength. God calls for a world of intelligent citizens, men quick to recognize his power and wisdom, men anxious to align themselves with a cause in which knowledge paves the way to truth.

God can use you. In this crusade for Christian citizenship and the rule of righteousness there is a work for you to do. God needs trained workmen. Why not volunteer for training and service to-day?

Wednesday, Eighth Week

"When Jesus saw crowds round him he gave orders for crossing to the other side. A scribe came up and said to him, 'Teacher, I will follow you anywhere'; Jesus said to him, 'The foxes have their holes, the wild birds have their nests, but the Son of man has nowhere to lay his head.'" (Matt. 8. 18-20.)

"Oh, he lives across the river." With this curt statement Charlie tagged and pigeon-holed Harry.

He lived across the river. All that was attributed to the gang living on that side stigmatized him. Harry came from the poorer home district where the common run of people live. Why shouldn't he be classed with that ignorant, lawless gang?

Quite cleverly prejudice wedges itself between the different districts. Insidiously it builds a barrier that is artificial yet impenetrable. It defeats all attempts at unity. It inhibits a national consciousness. It builds loyalty to class. It breeds hatred.

The barrier may be a river, a street or a ridge. How does it look on the other side? Have you, Charlie, ever tried to look through Harry's eyes? Have you, Harry, ever tried to see life as Charlie sees it? Why not get together, learn to understand each other and break down that artificial barrier?

A Christian citizen is bound to recognize the worth of the Man who "had nowhere to lay his head." He must be willing to follow Jesus anywhere. With such leadership barriers will disappear as Jesus goes everywhere.

Thursday, Eighth Week

"It was a great joy to me in the Lord that your care for me could revive again; for what you lacked was never the care but the chance of showing it. Not that I complain of want, for I have learned how to be content wherever I am. I know how to live humbly; I also know how to live in

prosperity. I have been initiated into the secret for all sorts and conditions of life, for plenty and for hunger, for prosperity and for privations. In him who strengthens me I am able for anything." (Phil. 4. 10-13.)

George Eliot has painted a picture that will endure; that of Silas Marner, the miser. The quiet hours of the night found him sitting before his gold, gloating over it as it streamed between his fingers and piled itself in gleaming heaps upon the table. As the years passed, Marner came to have but one thing in mind—the accumulation of more gold. Money had become his master.

Matthew has given us the story of the rich young ruler. Cultured, refined, surrounded by the comforts of life, this young man found it impossible to think in terms of sharing with others. He refused to consider his wealth as a trust held by him to be administered wisely that the suffering in the world might be lessened. Money had become his master.

Paul tells the story of his own life. Educated, of splendid stock, a Roman citizen, wealthy, he had experienced privations indescribable. He knew how to live in poverty. He knew how to live in prosperity. He had been initiated into the secret of living. He shared it with us, "In him who strengthens me I am ready for anything."

Money has undermined the life of many a high-school fellow. To every Christian citizen it presents a challenge that must be answered. What

part does it play in your life? Have you made Paul's secret yours?

Friday, Eighth Week

"Leaving there, he went away to the territory of Tyre and Sidon. He went into a house and wished no one to know of it, but he could not escape notice; a woman heard of him, whose daughter had an unclean spirit, and she came in and fell at his feet (the woman was a pagan, of Syrophœnician birth) begging him to cast the demon out of her daughter. He said to her, 'Let the children be satisfied first of all; it is not fair to take the children's bread and throw it to the dogs.' She answered him, 'No, sir, but under the table the dogs do pick up the children's crumbs.' He said to her, 'Well, go your way; the demon has left your daughter, since you have said that.' So she went home and found the child lying in bed and the demon gone from her." (Mark 7. 24-30.)

Time was not when men understood each other. Temperaments differ. We have our Zion Cities, our Greenwich Villages, and our Quaker Centers. Interests are likewise varied. Consider the number of vocations open to men. Some of us never could understand how the rest of us enjoyed our chosen work. Geography affects us. Southerners are deliberate, Northerners abrupt, Westerners uncouth, and Easterners provincial.

Since we fail to understand one another, is it strange that we misunderstand the various races

living among us? Is it fair that we should take the idiosyncrasies of an individual and apply them broadcast to his race? Is it just that we should be impatient with the loudness and aggressiveness of the less cultured of a race that has been for so many years the under dog? Is it right that we should fail to give any American citizen a square deal?

Christian citizenship must follow in the footsteps of the Master. The Golden Rule requires that we, like him, be thoughtful and considerate of everyone, regardless of race or color or creed. Is it too much to ask that this Rule be tried out in high-school life?

Saturday, Eighth Week

"Now a jurist got up to tempt him. 'Teacher,' he said, 'what am I to do to inherit life eternal?' He said to him, 'What is written in the law? What do you read there?' He replied, '*You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind.* Also *your neighbor as yourself.*' 'A right answer!' said Jesus: '*do that and you will live.*' " (Luke 10. 25-28.)

Religion means action. It guides the arm as bat meets ball. It clears the mind as brain opposes brain. It moves the heart as death touches life. It stirs the soul as right conquers wrong.

Religion calls for whole-hearted action. God must be loved with the whole heart, the whole soul,

the whole strength, the whole mind. That neighbor, the other fellow, must be given the same consideration you give yourself. "*Do* that and you will live."

That "Do" word follows you into the classroom, out on the field, through the door of your home, around the streets of your city, into the midst of your church. Do and live. Every single thing you do, every service you render multiplies your life. Life through the ages may be won by loving God with your whole self and expressing that love in a Godlike consideration of the other fellow.

Christian citizenship can mean nothing less than taking God into the polls, testing each bit of legislation according to his standards, opposing any law that would enslave men—in short, making a practical application of a religion that stands wholeheartedly for God and for all men.

QUESTIONS FOR GROUP DISCUSSION[1]

Citizenship

Country

1. What is the attitude of the average student toward the country in which he lives?
2. Why does a prejudice arise in favor of the homeland and against foreign countries?
3. How can a fellow retain a loyalty to his own country yet respect other lands?

Home

1. What makes a fellow proud of his family?
2. Why does pride in family usually lead to snobbery?

[1] Consult Introduction for suggestions regarding use of discussion material

3. How can a fellow who comes from a good home keep humble?

Education

1. What is the attitude of the high-school senior toward the fellow without a high-school education?
2. Why is the high-school senior apt to look down upon the fellow without an education?
3. How can one with an education gain and retain a healthy respect for the uneducated person?

Class

1. How does the home or district in which a fellow lives affect his relationship to a fellow in another part of the city? in a poorer district?
2. Why does the fellow from the well-to-do home fail to associate with the fellow from the poorer home, and vice versa?
3. How can fellows from poor and from rich homes be helped to understand each other?

Money

1. What difference does a liberal allowance make in what a fellow does during his four years in high school?
2. Why will a fellow with a liberal allowance use it to prejudice people in his favor?
3. How can a fellow keep from letting money master him?

Race

1. Are all clubs and offices open to all the students in your school regardless of race or color? What has this to do with friction or harmony within the school?
2. Why is it that friction arises between the students of different races or colors?
3. How can a better interracial spirit be promoted within your school?

Religion

1. What is the attitude of the students toward religion?
2. Why is it that the fellows don't say much about religion around school?
3. How can we make religion mean more to our fellow students?

CHAPTER IX

LEADERSHIP

Daily Readings

Leadership is one of the dynamic ingredients of successful living. It stirs a group out of lethargy into action. It leads the way in the search for the gleam. It laughs at superstition. It circles the globe. It harnesses steam. It conquers the air. It finds God.

Since leadership is such an important factor in life, shall we not, then, give thoughtful consideration to it as it appears in the experience of a few eminent men?

Sunday, Ninth Week

"All Israel gathered round David at Hebron, saying, 'Here we are, your own bone and flesh! In bygone days even when Saul was our king, it was you who led Israel out and in; the Eternal your God said to you, "You shall shepherd my people Israel, you shall be prince over my people Israel."' . . . Three of the Thirty once made their way down to the crag, to join David at the stronghold of Adullam. The Philistine force was camping in the valley of Rephaim; David was in the stronghold, and there was a Philistine gar-

rison at Bethlehem. David said longingly, 'Oh if someone would only give me a drink of water from the well at Bethlehem, the well beside the gate.' So the three broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he poured it out for the Eternal, crying, 'My God forbid that I should do it! Am I to drink the blood of these men who went at the risk of their lives? For they have brought this water at the risk of their lives." ' So he would not drink it." (1 Chron. 11. 1, 2, 15–19.)

Army life at its best is abnormal. Removed from the wholesome environment of home and friends, segregated from the refining influence of pure womanhood and surrounded by countless numbers of careless men, the soldier tends to respond less and less to the impulses which were his in his native atmosphere.

All the more worthy, therefore, is the leadership of this man David. The appeal he made, under adverse conditions, brought forth noble responses in unusual ways. There was something about him —we may call it personality—that drew people to him. There was in him that which we term courage, bravery, prowess, aggressiveness—qualities that made men dare anything for him. There was that about him—we might say trustworthiness, enthusiasm, vision—that led men to follow him.

Two more things there were that made David a powerful leader; first, his hearty acclaim of loyalty and bravery on the part of his men; second, his deep humility and honest recognition of God as the source of all his strength.

These are the qualities of real leadership. Those of us who are growing into places of influence would do well to sit at the feet of David and learn of him.

Monday, Ninth Week

"This word from the Eternal came to me:

" 'Before I formed you in the womb, I chose you; ere ever you were born, I set you apart; I have appointed you a prophet to the nations.' Then I said, 'Ah, but, O Lord Eternal, I cannot speak, I am too young!' But the Eternal said to me, 'Say not, you are too young; to whomsoever I send you shall you go, and whatever I command you, shall you speak. Be not afraid at the sight of them, for I am with you to succor you.' The Eternal said it. And then the Eternal put out his hand to touch my mouth: the Eternal said to me, 'There! I have put my words into your mouth; here and now I give you authority over nations and kingdoms, to tear up, to break down, to shatter, to pull down, to build up and to plant.' " (Jer. 1. 4-10.)

"I am only a youth." Fear, like a drowning man in despair, clutches at anything that seems to offer protection. Harry was afraid of himself.

The way was opened for him to a very important and responsible position. He would have been made one of the heads of a concern—buying and selling and managing in the retail department. Here was the beginning of a useful life-work, a real challenge to leadership. "But," he said, "I am only a youth. I do not know how." Fear gripped his heart and the opportunity was lost.

Now Harry and Jeremiah had a similar experience. Both were selected as leaders, both were timid about accepting. Harry considered his own strength only and declined. Jeremiah relied on God and accepted. Harry flunked out while Jeremiah reformed the life of a nation.

What will your reaction be when the challenge to leadership comes? Will you hide behind your youth? Will you rely on your own strength? Or will you form a partnership with God, accept the challenge, and know the joy of successful living?

Tuesday, Ninth Week

"But the God who had set me apart *from my very birth called* me by his grace, and when he chose to reveal his Son to me, that I might preach him to the Gentiles, instead of consulting with any human being, instead of going up to Jerusalem to see those who had been apostles before me, I went off at once to Arabia, and on my return I came back to Damascus. Then, after three years, I went up to Jerusalem to make the acquaintance of Cephas. I stayed a fortnight with him. I saw

no other apostle, only James the brother of the Lord. (I am writing you the sheer truth, I swear it before God!) Then I went to the districts of Syria and of Cilicia. Personally I was quite unknown to the Christian churches of Judæa; they merely heard that 'our former prosecutor is now preaching the faith he once harried,' which made them praise God for me." (Gal. 1. 15-24.)

Most of us live for the hour. That which is immediately before us alone gets our attention. We rise, eat, go through the routine at school, arrive home, do a few chores, eat, read the paper, then go off for the evening to a movie or a club meeting—and the day is done.

Yet we should like to be leaders, every one of us. We even dare to think a bit at times. We wonder why it is that everyone turns to certain fellows in school when something needs to be done. We question why we have never been called upon to break the shackles of a thoughtless routine and project ourselves into a future of training and planning that carries with it infinite possibilities of leadership.

Paul spent three years in preparation for the special task which was to be his. In the days immediately preceding these years of study "he put the Jewish residents of Damascus to confusion by his proof that Jesus was the Christ." He returned to carry the glad story to most every part of the known world and to win thousands to the Master.

The highest leadership calls for months and years of thoughtful training. As we look toward a larger leadership it would be well to have each day carry with it a plan which not only ministers to the present but reaches beyond and anticipates the future. Following this plan we shall find ourselves growing into a position of larger usefulness.

Wednesday, Ninth Week

"Now after the death of Moses the servant of the Eternal, the Eternal said to Joshua the son of Nun, the attendant of Moses, 'Moses my servant is dead; come, cross the Jordan here, you and all this people, into the land which I assigned to them, to the Israelites. Every foot of ground you tread I assign to you, as I promised Moses; . . . Not a man shall be able to hold his own against you all the days of your life; as I was with Moses, so I will be with you; I will never fail you nor forsake you. Be strong, be brave, for you shall put this people in possession of the land which I swore to their fathers that I would give them. Only be strong and brave, mindful to carry out all your orders from my servant Moses, turning neither to the right nor to the left, so that you may succeed wherever you go. . . . These are my orders: be firm and brave, never be daunted or dismayed, for the Eternal your God is with you wherever you go.' Then Joshua ordered the officers of the nation to go

through the camp and command the people to 'Prepare food, for within three days you are going to cross the Jordan here and enter into possession of the land which the Eternal your God assigned to you for your very own.'" (Josh. 1. 1–11.)

A leader, in attempting to discover how much thought a boy was giving to his future, asked him what he expected to be when he grew up. Without hesitation the boy replied, "Since I have known you, I have decided to be a Y. M. C. A. secretary."

The boy might never have thought of Christian work had it not been for the life of that leader. Likewise the people of Israel might never have crossed the Jordan without the vision and courage of Joshua. The boy merely responded to the best he saw in the life of his leader, while the Israelites simply rose in response to the call of a master of men.

Water will not rise higher than its source, neither will a group of boys climb higher than their leader. In this lies the responsibility of leadership. Let no leader think he can get by with a good line. The group which follows him is quick to sense his slightest deviation from the rules of conduct that he has urged upon them. So, whether it be in the classroom, on the athletic field, or during the leisure hours, leadership requires the strictest adherence and the highest loyalty to all that is clean and pure and right.

We shudder at this responsibility and foresee failure. And failure would follow were it not for the reenforcement which reaches us through daily contact with the world's greatest leader, Jesus Christ.

Thursday, Ninth Week

"The story of Nehemiah, the son of Hakaliah. It was in the month of Chislev, in the twentieth year, when I was at the citadel of Susa, that Hanani, one of my kinsmen, came to me along with some men from Judah. I asked them about the Judæan remnant who had survived the exile and also about Jerusalem. 'The survivors of the exile in the province there,' they told me, 'are in great misery and oppression; also, the wall of Jerusalem is broken down and its gates have been burned with fire.' . . . It was in the month of Nisan, in the twentieth year of king Artaxerxes; the wine was placed before me, and I lifted it and gave it to the king. I enjoyed his favor, and the king said to me, 'Why is your face sad? You are not ill. This must be sadness of heart.' I was dreadfully afraid at this. I said to the king, 'May the king live forever! And why should not my face be sad, when the city with my fathers' graves in it is lying waste, and its gates have been burned with fire?' Then said the king, 'What request have you to make?' So I prayed to the God of heaven; and I said to the king, 'If it please the king, and if your servant has found favor in

your sight, pray let me go to Judah, to the city of my fathers' graves and rebuild it.' The king asked me (his queen sitting beside him), 'How long will your journey take? When will you come back?' So I proposed a certain time to him, and the king was pleased to let me go. I also said to the king, 'If it please the king, let me have letters to the governors west of the Euphrates, that they may let me pass till I reach Judah, and a letter to Asaph the keeper of the king's park, ordering him to give me timber.' . . . This the king granted me thanks to the kind favor of my God." (Neh. 1. 1–3, 2. 1–8.)

Opportunity may knock at your door any day. It may be in the form of a club that needs leadership or the school paper requiring ads. Whatever it is, Opportunity will strive to use that thing as a means of drawing you out of your self world into a world of leadership and service. As your world vision increases, your sense of inadequacy for the task will rise. At this point Opportunity will suggest prayer as the source of power, and prayer will help. It will bring you strength. It will help you to enlist the right men for the cause. Then, reenforced by experience, vision, prayer, and the support of others, you will push on to the successful accomplishment of your great task.

Opportunity called Nehemiah in just this way. Though but an exile from his native land, a cupbearer to the king, yet was he keenly alive to the situation back home. He saw the need of the peo-

ple. His heart was heavy. The king spoke. It was Opportunity calling, "What do you want?" With a prayer that his vision might be realized, he enlisted the king, secured a leave of absence, was granted men and supplies, returned to his home and rebuilt the city.

Opportunity may knock at your door any day. Opportunity may call: "What do you want? What do you want and how much do you want it?" This will determine your success or failure as a leader. Think it over.

Friday, Ninth Week

"They conducted them before the Sanhedrin, and the high priest asked them, 'We strictly forbade you to teach about this Name, did we not? And here you have filled Jerusalem with your doctrine! You want to make us responsible for this man's death!' Peter and the apostles answered, 'One must obey God rather than men. The God of our fathers raised Jesus whom you murdered by *hanging him on a gibbet*. God lifted him up to his right hand as our pioneer and Saviour, in order to grant repentance and remission of sins to Israel. To these facts we bear witness, with the Holy Spirit which God has given to those who obey him.' When they heard this, they were so furious that they determined to make away with the apostles. But a Pharisee in the Sanhedrin called Gamaliel, a doctor of the Law who was highly respected by all the people, got up and

ordered the apostles to be removed for a few moments. Then he said, 'Men of Israel, take care what you do about these men. In days gone by Theudas started up, claiming to be a person of importance; a number of men, about four hundred of them, rallied to him, but he was slain, and all his followers were dispersed and wiped out. After him Judas the Galilean started up at the time of the census, and got people to desert to him; but he perished too, and all his followers were scattered. So I advise you to-day to leave these men to themselves. Let them alone. If this project or enterprise springs from men, it will collapse; whereas, if it really springs from God, you will be unable to put them down. You may even find yourselves fighting God!' They gave in to him." (Acts 5. 27-40.)

It happened at camp. The air had been very heavy with mystery for several days. A splendid bit of deviltry was brewing and the whole crowd of boys were keenly anticipating the arrival of the zero hour. Somehow the camp director sensed the situation and called the leaders together. When the seriousness of the affair dawned on them, they went back to their tents and saved the camp from certain disaster.

The same healthy influence which Doctor Gamaliel brought to bear upon the Sanhedrin was used to good advantage among the campers by those leaders. Influence springing from Christian character is ever a powerful force for good.

Leadership, to be rational in its influence, must be well poised, thoroughly informed, and closely associated with all that stands for truth and justice. Doctor Gamaliel measured up in every way to these requirements. He had won the respect of the people. He saved the kingdom in the days of its beginning.

As a leader you have some influence at school. Are you carried away by the excitement of the moment? Do you understand the purpose and methods of high-school organizations? Is your acquaintance with them such that you could speak with authority? Are you always found in sympathy with the movements that stand for law and order in school? Do you ever fight God? Just how is your influence as a leader counting?

Saturday, Ninth Week

"But the spirit of the Eternal took hold of Gideon; he sounded the alarm, calling the Abiezrites to arms, sent messengers all through Manasseh, calling them to arms, and also through Asher, Zebulon, and Naphtali, who marched out to battle . . . and encamped beside the spring of Harod, the Midianite camp lying north of Gibeath-Hammoreh on the plain. But the Eternal said to Gideon, 'There are too many men with you, for me to hand over the Midianites; Israel might glory over me by claiming, "My own hand has won the victory." Come now, issue this proclamation to the people, that "anyone who is terrified and

trembling must go home."' Gideon applied this test, and twenty-two thousand went home, leaving ten thousand. 'There are still too many,' said the Eternal to Gideon; 'take them down to the water, and let me sift them there; whenever I tell you, "this man shall go with you," he is to go with you, and whenever I tell you, "this man shall not go with you," he is not to go."' So Gideon took them down to the water. And the Eternal said, 'Place on one side everyone who laps up the water with his tongue like a dog, and place on the other side everyone who kneels down to drink.' The men who lapped numbered three hundred; all the others knelt down to drink the water, putting their hands to their lips. Then the Eternal said to Gideon, 'By the three hundred men who lapped I will rescue you and put Midian into your hands; let all the rest go home.' So he sent all the Israelites home, every man of them, keeping only the three hundred." (Judges 6. 34, 35; 7. 1–8.)

Gideon is the type of man who carries on. During his own day his patriotism drew response from thirty-two thousand men. Centuries later his leadership caught the imagination of the traveling salesmen, and they leave evidence of their allegiance in practically every hotel.

A great host of men—thirty-two thousand of them—sprang up to follow Gideon. All but ten thousand were cowards. All but three hundred were unworthy. This great leader of men pre-

ferred a small band of loyal followers to a vast army of heartless soldiers.

In high-school life we are continually looking for leaders. When one of the Gideon type appears we leap up to his standard. For, while the majority of us have some elements of leadership, very few of us possess those qualities which will put us ahead of all others. Knowing this, it becomes a pleasure to follow.

But what kind of followers are we? Are we of that group, retiring, among whom fear had struck a death blow? Are we of that other group deemed unworthy to share in the great cause? Or are we among those three hundred fearless, loyal, conquering men who proved such splendid followers?

Our response to leadership must contain in it all that is best in ourselves. It calls for the wholehearted sharing of life itself. It needs must be that we shall say with John, "He must increase, but I must decrease."

QUESTIONS FOR GROUP DISCUSSION[1]

Leadership

Characteristics

1. What do you see in Jesus that makes you consider him a great leader?
2. What characteristics ought a high-school boy to have in order to be a worthy leader?
3. What steps should a fellow take to acquire the characteristics of leadership?

[1] Consult Introduction for suggestions regarding use of discussion material.

Challenge

1. What were the big things in the life of his nation that drew Jesus into a place of leadership?
2. What conditions in high school challenge a fellow and draw him into a place of leadership?
3. In accepting the challenge of leadership, how can a fellow prove himself worthy of the task he has assumed?

Training

1. What kind of training did Jesus give the men whom he expected to send into places of leadership?
2. In what ways are high-school fellows being trained for leadership?
3. How can a fellow supplement the training for leadership that is a natural part of his everyday life?

Responsibility

1. What responsibility did the men who followed Jesus assume as leaders?
2. What is the responsibility of a fellow who accepts a place of leadership in school?
3. What definite things can a fellow do to give evidence that he is responsible as a leader?

Opportunity

1. What were the great opportunities that came to Jesus as a leader?
2. What are the greatest opportunities which will come to a leader in school?
3. How can a fellow use the opportunities of leadership so that real credit will be reflected both to himself and to the school?

Influence

1. What has been the influence of Jesus' leadership upon the world?
2. In what circumstances can a high-school fellow exert the strongest influence as a leader?
3. In what ways can a leader use his influence to benefit the high-school life?

Response

1. Did all the men who followed Jesus become leaders? What became of all of them?
2. What is to be the position and task of the fellows who are not leaders?
3. How can students who are followers make a real contribution to the life of the school?

CHAPTER X

STEWARDSHIP

Daily Readings

Every fellow possesses a certain amount of stock. It is his operating capital. He has absolute control over it. He can ignore it, conceal it, or bury it just as he chooses. But it is his as a trust. He is simply the operator. Some day the Creator of life will tap him on the shoulder and ask an accounting. In order that the accounting may measure up to God's expectations let us consider together what he expects of us in regard to health, time, talents, education, wealth, ideals, and life itself.

Sunday, Tenth Week

"On leaving the synagogue they went straight to the house of Simon and Andrew, accompanied by James and John. Simon's mother-in-law was in bed with fever, so they told him at once about her, and he went up to her and taking her hand made her rise; the fever left her at once and she ministered to them. Now when evening came, when the sun set, they brought him all who were ill or possessed by demons—indeed the whole town was gathered at the door—and he cured many

who were ill with various diseases and cast out many demons; but as the demons knew him he would not let them say anything." (Mark 1. 29-34.)

Health, with us, is largely a matter of habit. In early childhood we learn the laws whose keeping frees us from suffering. Throughout our youth we are sheltered in homes that protect us and in schools that direct us. Our ways of living become fixed, our health assured.

Health measures efficiency. The effectiveness of life fluctuates in direct proportion to the observance of the laws of health. Regular hours of sleep, wholesome food at stated intervals, cleanliness and constructive work and recreation are the fundamentals. With these habits secured, health ceases to claim our attention and mind and body unite in an unrestricted effort to be successful in our living. Since health controls in such a large way our contribution to life, it becomes evident that it must be regarded as a trust. Violation of the trust renders us ineffective, while its keeping leads ever into larger usefulness.

Jesus recognized health as one of the requisites to successful living. His responsiveness to suffering grew out of his sympathetic heart, and his eagerness to have all men share with him in the fullness of life.

Monday, Tenth Week

"While daylight lasts, we must be busy with the

work of God: night comes, when no one can do any work." (John 9. 4.)

Arnold Bennett, in *How to Live on Twenty-four Hours a Day*, says, "The supply of time is truly a daily miracle. . . . You wake up in the morning and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours! It is the most precious of possessions. . . . You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. All depends on that."[1]

Arnold Bennett might well have used this verse of Scripture which heads this day. Reread it. Again the hours of night are upon us. These quiet moments apart will prepare us for the work of the day. As we go out to busy ourselves with our tasks may it be with the determination to make every moment contribute in its own way toward the strengthening of the Kingdom. These next twenty-four hours and every succeeding period of time will determine the usefulness of our life. We can be content, as stewards of time, only when each day registers a program of action that conquers waste and builds for God. Let us strive to redeem the time so freely entrusted by our God.

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Tuesday, Tenth Week

"For the case is that of a man going abroad, who summoned his servants and handed over his property to them; to one he gave twelve hundred pounds, to another five hundred, and to another two hundred and fifty; each got according to his capacity. Then the man went abroad. . . . The servant who had got the twelve hundred pounds came forward, bringing twelve hundred more; he said, 'You handed me twelve hundred pounds, sir; here I have gained another twelve hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum. . . . Come and share your master's feast." (Matt. 25. 14-21.)

Trustworthiness is a quality that every fellow could well desire to have a part of his life. The steward mentioned in our reading for the day possessed this talent. But you will note that its possession, merely, did not satisfy him. He brought it into service and was rewarded by advancement and increased responsibility.

Of course there are other talents; the fellows you pass going through the halls at school are teeming with them. Some seem especially endowed, others appear hopelessly without any ability of any kind. And the general tendency is to do honor to the one with the many to the disregard of the other with the few. But Jesus dis-

regarded the number, emphasizing the use of the talents.

So again we are turned to our responsibility as stewards. If the investment of our particular endowment is in keeping with the will of God, we shall enter into the fullness of the joy of life. If it is out of harmony with his purpose for us, we shall suffer the ignominy of defeat and disgrace. Through the help of our Master, Jesus Christ, we can render such an acceptable account of our stewardship that we shall hear his voice saying "Well done." And this will be our evidence that life has been successful.

Wednesday, Tenth Week

" 'Upon this, O King Agrippa, I did not disobey the heavenly vision; I announced to those at Damascus and at Jerusalem in the first instance, then all over the land of Judæa, and also to the Gentiles, that they were to repent and turn to God by acting up to their repentance. This is why the Jews seized me in the temple and tried to assassinate me. To this day I have had the help of God in standing, as I now do, to testify alike to low and high, never uttering a single syllable beyond what the prophets and Moses predicted was to take place. Why should you consider it incredible that God raises the dead, that the Christ is capable of suffering, and that he should be the first to rise from the dead and bring the message of light to the People and to the Gentiles?' When

he brought this forward in his defense, Festus called out, 'Paul, you are quite mad! Your great learning is driving you insane.' 'Your Excellency,' said Paul to Festus, 'I am not mad, I am speaking the sober truth. Why, the king is well aware of this! To the king I can speak without the slightest hesitation. I do not believe any of it has escaped his notice, for this was not done in a corner. King Agrippa, you believe the prophets? I know you do.' 'At this rate,' Agrippa remarked, 'it won't be long before you believe you have made a Christian of me.' 'Long or short,' said Paul, 'I would to God that not only you but all my hearers to-day could be what I am—barring these chains!' Then the king rose, with the governor and Bernice and those who had been seated beside them. They retired to discuss the affair, and agreed that 'this man has done nothing to deserve death or imprisonment.' 'He might have been released,' said Agrippa to Festus, 'if he had not appealed to Cæsar.'" (Acts 26. 19-33.)

Paul was one of those fellows who give everything they have to the cause in which they believe. In his early life loyalty to his religion sent him out to persecute the Christian dissenters. Later, when he had become a follower of Christ, neither privation nor shipwreck nor death itself could stir him from his allegiance.

But, you say, doesn't Paul's rapid change from Judaism to Christianity give evidence of weakness? Not so in Paul. He was a man of "great learn-

ing." He stood high in the religious world. He was a Roman citizen. To remain at his post meant riches and honor and influence. To cast his lot with Christ meant disgrace, ignominy, and imprisonment.

Paul's education and religious zeal might have carried him high in the Jewish world. But he chose to lose his life for Jesus' sake. Doing so, he found life more abundantly. He dedicated his splendid equipment in birth, education and citizenship to his Master's work. He proved a steward worthy of his endowment.

Are you dedicating your education to the extension of the kingdom of God? Do you consider your training in the light of a "trust"? Are you proving a worthy steward?

Thursday, Tenth Week

"A man out of the crowd said to him, 'Teacher, tell my brother to give me my share of our inheritance'; but he said to him, 'Man, who made me a judge or arbitrator over your affairs?' Then he said to them, 'See and keep clear of covetousness in every shape and form, for a man's life is not part of his possessions because he has ample wealth.' And he told them a parable. 'A rich man's estate bore heavy crops. So he debated, "What am I to do? I have no room to store my crops." And he said, "This is what I will do. I will pull down my granaries and build larger ones, where I can store all my produce and

my goods. And I will say to my soul, 'Soul, you have ample stores laid up for many a year; take your ease, eat, drink and be merry.' " But God said to him, 'Foolish man, this very night your soul is wanted; and who will get all you have prepared?' So fares the man who lays up treasure for himself instead of gaining the riches of God." (Luke 12. 13-21.)

"Take your ease, eat, drink and be merry." In modern American slang, lay off from work, blow all your coin, and have the time of your life. Did you ever try it? It doesn't work. The harder you try to have a good time, the more uneasy you become. Unoccupied time breeds in you restlessness and dissatisfaction. In two weeks time you will want to get back to your job.

A wealth-centered life isn't much better. It has as its incentive the acquiring of property, the massing of stocks and the gaining of authority. Strange to say, the accumulation of wealth doesn't bring ease of mind. There is still something to be gained, and that something is nothing less than God at the center of life. With God securely enthroned in your heart, self and wealth become effective instruments in the furthering of his kingdom.

Although it has always seemed exceedingly difficult for a man of wealth to sense the need of God in his life, although the care of wealth has seemed to usurp much of man's time and attention, yet we have men of money who have considered

themselves stewards of God. They have held their wealth as a trust to be used for him. They have tithed up to nine tenths of their income. They have recognized God as the source of all that has come to them in life. They have dedicated not only their money but their time to his service.

Thank God for these men! Our wealth in time and money is more limited than theirs, but we dare not be less true in the fulfillment of our responsibility.

Friday, Tenth Week

"Let your love be a real thing, with a loathing for evil and a bent for what is good. Put affection into your love for the brotherhood; be forward to honor one another; never let your zeal flag; maintain the spiritual glow; serve the Lord; let your hope be a joy to you; be steadfast in trouble, attend to prayer, contribute to needy saints, make a practice of hospitality. Bless those who make a practice of persecuting you; bless them instead of cursing them. Rejoice with those who rejoice, and weep with those who weep. Keep in harmony with one another; instead of being ambitious, associate with humble folk; *never be self-conceited.* Never pay back evil for evil to anyone; *aim to be above reproach in the eyes of all;* be at peace with all men, if possible, so far as that depends on you. Never revenge yourselves, beloved, but let the Wrath of God have its way; for

it is written, *Vengeance is mine, I will exact a requital*—the Lord has said it. No, *if your enemy is hungry, feed him, if he is thirsty, give him drink, for in this way you will make him feel a burning sense of shame.* Do not let evil get the better of you; get the better of evil by doing good." (Rom. 12. 9-21.)

Dr. Richard L. Swain, in his book *What and Where Is God?*[1] relates this experience:

"In the autumn of nineteen hundred and fourteen a friend said to me: 'What is there, I should like to know, in Christianity? Here we've had the Christian religion for more than nineteen hundred years—and now this war. Oh, there is nothing in it!'

" 'No,' I answered, 'we have had Christianity about thirty-three years; that is, a few people have had it.'

"When asked what I meant by such a statement, I told her that the earth was inhabited only by children; that the average age of all living people was only about thirty-three years; that all the knowledge and character on earth would, in a few days, have to be transferred to the minds of babies not yet born, or it would entirely disappear from the earth."

In the light of this truth the stewardship of the ideals of the Kingdom becomes no mean responsibility. If the life which is within you is to endure, its most cherished hopes, its richest experi-

[1] Reprinted by permission of The Macmillan Company.

ences, its deepest joys, its highest visions must be passed on to the generation following. Failure to be true to your stewardship will mean an entry on the wrong side of the ledger of life. Evil will have succeeded in getting the better of you. But you may "get the better of evil by doing good."

Before you go out into the day's work, reread Paul's message. List the ideals packed into that short paragraph. Then count yourself happy to be the custodian of ideals that you can, through Jesus Christ, realize and pass on to the youth of to-morrow.

Saturday, Tenth Week

"I am the real Vine, and my Father is the vine-dresser; he cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit. You are already clean, by the word I have spoken to you. Remain in me, as I remain in you: just as a branch cannot bear fruit in itself, without remaining on the vine, neither can you, unless you remain in me. I am the vine, you are the branches. He who remains in me, as I in him, bears rich fruit (because apart from me you can do nothing). If anyone does not remain in me he is thrown aside like a branch and he withers up; then the branches are gathered and thrown into the fire to be burned. If you remain in me and my words remain in you, then ask whatever you like and you shall have it. As you bear rich fruit

and prove yourselves my disciples, my Father is glorified." (John 15. 1-8.)

Within us is something we find hard to explain. Without it we degenerate into cold, selfish beasts. With it we grow responsive to all existing need. Some folks steel themselves against it, while others gladly expose themselves to its influence. In them we call it the spirit of Jesus.

Just as the sap flows freely through the vine into the branches so this spirit of Jesus enters our lives. It is there; a force calling for action. To disregard it is to live a fruitless, resultless life; to recognize it is to open the way to an eventful life of service. If you will, life may be cut off from the source of power and wither into nothingness. Or if you choose, life may be so strengthened and enriched by a continuous influx of the spirit that it will exhibit astounding resultfulness.

The stewardship of your life God has placed in your hands. As working capital he has added the spirit of Jesus. It is within you. To recognize it, to act upon it, to produce richly is to insure the promised reward: "Ask whatever you like and you shall have it."

QUESTIONS FOR GROUP DISCUSSION[1]

Stewardship

Health

1. In what ways do the school and home cooperate to improve the health of the students?

[1] Consult Introduction for suggestions regarding use of discussion material.

2. Why should a fellow be concerned about the care of his body and his health generally?
3. What can we do to encourage health habits among our fellows?

Time

1. How many fellows in school budget their time, that is, make a schedule of what to do for every hour of the day?
2. Why is it that time is regarded so lightly by the fellows and so much of it is wasted?
3. What kind of action by us would cause the fellows to realize the value of time and to use it to good advantage?

Talents

1. What is the reaction of the average students toward the talents which they possess?
2. Why do so many of us take it for granted that our talents are for our own personal benefit and belong to us alone?
3. What can be done to create, maintain, and extend among the students an unselfish use of their talents?

Education

1. What is the motive which impels high-school fellows to go to school?
2. What is the reason that so many people use their education for selfish purposes?
3. What would you say to a fellow to persuade him that his responsibility to others was increased by his larger experience and education?

Wealth

1. How do we expect people who are "newly rich" to act toward their wealth? To what use do high-school students put their money?
2. Why is it that wealth and a self-centered life so often go hand in hand?
3. How can a man of wealth maintain a poise that will enable him to look upon his riches as a trust?

Ideals

1. What ideals are common to most of the fellows in your school?
2. Why is it that ideals must be built into every new group of students that come to high school?
3. How can the Senior Class be brought to feel the responsibility for passing on the school ideals?

Life

1. What do fellows take into consideration when they are trying to plan their life ahead?
2. What is the reason that so few fellows are thinking of devoting their lives entirely to Christian work?
3. What can we do to help fellows to make their life-work, no matter what their profession may be, a Christian work?

SECTION III

KEYS TO THE KINGDOM

CHAPTER XI

LOVE

Daily Readings

Every member of the kingdom of God carries a ring which holds five keys of unusual worth: Love, Prayer, Faith, Work and God. He marvels at their beauty. He is happy in their possession. But he never knows their true value until they have unlocked for him the innermost secrets of the Kingdom. Then he passes from associate to active membership and becomes influential in his building of the Kingdom.

It is said by A. H. Gray that "people who can love can always get on with the work of the Kingdom."[1] And when we consider that so large a part of Jesus' life is a direct expression of love, we cannot but see the large place that love has in the Kingdom. Love might be called the master key to the Kingdom. In consideration of this let us turn to the daily readings for the week.

Sunday, Eleventh Week

"As the Father has loved me, so I have loved you; remain within my love. If you keep my com-

[1] *The Christian Adventure*, by A. H. Gray. Used by permission of Association Press.

mandments you will remain within my love, just as I have kept my Father's commandments and remain within his love. I have told you this, that my joy may be within you and your joy complete." (John 15. 9-11.)

One of the qualities of love is its selflessness. It appears in the mother who keeps her daughter clothed in the best possible while she makes the old things do for herself. It abounds in the father who lays by a certain amount each month that his son may have a university training. It is found in its purest form in Jesus as he poured out his life for us.

Another quality of love is its implicit confidence in the one loved. The father expects his son to keep the family name free from dishonor. He believes his son will be true to the ideals cherished by the family group. He anticipates seeing his son reach the goal which he has visioned but found unattainable for himself. And many a father has been made happy by a son who has proven worthy of such confidence. Of Jesus, God was glad to acclaim, "This is my beloved Son in whom I am well pleased."

And so it follows that the life of love is the life of joy. With the giving of life in perfect abandon and the sharing of life in perfect trust comes a peace, a joy which rapidly approaches that which Jesus wished for us. With these qualities in our life we have unlocked one of the doors to the Kingdom.

Monday, Eleventh Week

"For this reason, then, I kneel before the Father from whom every family in heaven and on earth derives its name and nature, praying him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man. May Christ dwell in your hearts as you have faith! May you be so fixed and founded in love that you can grasp with all the saints what is the meaning of 'the Breadth,' 'the Length,' 'the Depth,' and 'the Height,' by knowing the love of Christ which surpasses all knowledge! May you be filled with the entire fullness of God." (Eph. 3. 14-19.)

There are four dimensions to Jesus' love. It has breadth and length and depth and height. So far has it gone in each direction that men can but marvel at its extensiveness. It is of such breadth that race, color, and class distinctions matter not save to make his heart ache o'er the limitations of man. It is of such length that it endures through constant disregard and endless cursing. It is of such depth that man at his worst has never reached its bottom. It is of such height that its majesty and power have ever inspired and lifted man beyond his most treasured dreams.

To grasp the meaning of this measureless love we must become "fixed and founded" in love. Just as the skyscraper sends its steel and concrete deep

into the earth ere it flings its arms of steel far into the limitless sky, so we must build ourselves well into the heart of the Master until the wealth of his love builds us up into the fullness of God.

Tuesday, Eleventh Week

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful;* love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears." (1 Cor. 13. 4-8.)

Of all the men whom we know, save Jesus Christ, perhaps Abraham Lincoln exemplifies best the love that Paul here describes. In paralleling Lincoln's life with Paul's standard we find him patient with inefficient officers, kind with broken-hearted mothers, at one with the commonest folk, unselfish to the point of giving his life, unresentful though spurned by the cultured, made sorrowful by the disloyal, slow to expose, always eager to believe the best of his men, and, finally, always hopeful of the success of the North and the maintenance of the Union.

In Abraham Lincoln love never disappeared. In Jesus Christ love ever increased. As he ministered to the sick, as he cared for those in distress, as he revealed the love of the Father, his sensitive heart bled over the need of the world.

His love grew in intensity till he was willing to die that men might know the life-giving power of the love of God.

In the quiet of this hour we might well ask ourselves this question, How much of this love does our life hold?

Wednesday, Eleventh Week

"Love lies in this, not in our love for him but in his love for us—in the sending of his Son to be the propitiation for our sins. Beloved, if God had such love for us, we ought to love one another. God no one has ever seen; but if we love one another, then God remains within us, and love for him is complete in us. This is how we may be sure we remain in him and he in us, because he has given us a share in his own Spirit." (1 John 4. 10-13.)

A soldier had just returned from the World War. He had grown bitter toward those in authority through their disregard of the value of human life. He had learned, because the life he led revealed the worst in men, to care less for others. He had lost God.

But when he returned to this country he sensed a different spirit in the lives of those whom he had loved. He found that they loved one another. "God is a Spirit," "God is love," he read. "If this Spirit within my friends is God," he reasoned, "then I am very sure that God lives." And as he went about loving and serving others he

found this Spirit entering his life. Soon he was sure that God had entered and remained in him. He had found God.

We too may be sure that the love of God is in our lives. We need only to love one another to have His Spirit pour in. With this glad assurance to cheer us on, we can go out into the day's work with all the optimism of our Master, Jesus Christ, looking toward the time when all men shall be as certain as are we of the love of the Father God.

Thursday, Eleventh Week

"We know we have crossed from death to life, because we love the brotherhood; he who has no love [for his brother] remains in death. Anyone who hates his brother is a murderer, and you know no murderer has eternal life remaining within him. We know what love is by this, that He laid down his life for us; so we ought to lay down our lives for the brotherhood. But whoever possesses this world's goods, and notices his brother in need, and shuts his heart against him, how can love to God remain in him? My dear children, let us put our love not into words or into talk but into deeds, and make it real." (1 John 3. 14-18.)

In a book called *Garments of Power*, this story is told: "Brave Edwin Spencer counted not the cost when danger called. The steamer Lady Elgin with four hundred passengers on board left Chicago in a terrific storm to cross Lake Michigan. The boat was wrecked on a sandbar about

four miles from shore and broke up rapidly. Spencer, a frail young student in Northwestern University, standing on the shore, saw the survivors come floating in on spars and bits of wreckage. He dashed through the breakers to the deep water, seized a man and brought him back to safety. He made trip after trip until ten men had been rescued. Then a rope was tied around him and once more he went out through the waves. A floating spar struck his head, and those standing on shore seeing that he was bleeding, started to pull him back. But the lad untied the rope and swam forward bringing in another man. And on he worked until seventeen persons had been saved. That night, while his brother and friends cared for him and sought to revive his strength, Spencer asked again and again the question, 'Did I do my best?' Strength and humility, loyalty and honor breathed through this question and lived in his heart." Edwin Spencer possessed swimming power—that might be called his "world's goods." He saw some folks in need of his "goods." His heart went out to them and he dashed into the heavy sea to put his love into deeds and make it real.

Our love, to be real, must be more than words or talk. It must notice those in need. It must send us forth to use our "goods" with the same spirit in which Spencer used his. And as we make our investments we shall find that our love has become of all things most real to us.

Friday, Eleventh Week

"This is my command: you are to love one another as I have loved you. To lay life down for his friends, man has no greater love than that. You are my friends—if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned from my Father. You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit—fruit that lasts, so that the Father may grant you whatever you ask in my name. This is what I command you, to love one another." (John 15. 12-17.)

Papini, in his *Life of Christ*, holds that "Love is a fire that goes out if it does not kindle others." Doubtless Jesus had this in mind as he said, "This is my command, that you are to love one another as I have loved you." If we are daily rekindling our love with living coals taken from the altar of Jesus' friendly fire, and if we are carrying brands from our fire over to the lifeless heart of a needy friend, then can we be assured that our love, though continually depleted, will grow in intensity and fulfill its mission.

The mission of love is to kindle others. Jesus chose Wilfred T. Grenfell to "love men into the Kingdom" in the far north at Labrador. Jesus has chosen you and me to love his people, our comrades, with a love that is equal to his. And

this means the giving of our life gladly that others may share in the richness and fullness of his love.

Saturday, Eleventh Week

"You have heard the saying, '*You must love your neighbor* and hate your enemy.' But I tell you, love your enemies, and pray for those who persecute you, that you may be sons of your Father in heaven: he makes his sun rise on the evil and the good, and sends rain on the just and the unjust. For if you love only those who love you, what reward do you get for that? Do not the very tax-gatherers do as much? And if you only salute your friends, what is special about that? Do not the very pagans do as much? *You must be perfect* as your Heavenly Father is perfect." (Matt. 5. 43-48.)

Long, long ago it was the custom for men to love their friends and hate their enemies. Some of us are still following the ways of our forefathers. Others of us have advanced a bit; we refuse to lose control of ourselves, we choose to remain indifferent to the obnoxious ones. A few, whom many prefer to call visionary, have approached the God-level where "goodness is complete," where love includes not only friends but enemies as well.

This is the love which is called perfect. It is willing to give of its life blood. It is insistent, inclusive, of great depth and nobility. It sees and believes in the best in all men. It reflects Jesus'

spirit. It finds expression in real thoughtfulness of others. It is never content until it has shared its best. Following the pattern drawn by the Master it receives the approval of our God who loves as a Father.

Day by day let us strive to approach the God-level, where we shall include both friend and foe in this love that passes knowledge.

QUESTIONS FOR GROUP DISCUSSION[1]

Love

Quality

1. What qualities will a fellow find in the love of a mother? of a father?
2. Why is it that you find such a wonderful love in the life of a parent?
3. How do we know God loves us as a father loves his son? How can we make this clear to others?

Extent

1. How far will a parent's love follow a son who has gotten away from the Jesus way of living?
2. Why is it that fellows persist in abusing a love of such marvelous breadth, length, depth, and height?
3. How are we going to get to know the fullness of our heavenly Father's love for us?

Content

1. How many of the characteristics of love as cited in 1 Corinthians 13. 4-8 have you seen illustrated in the lives of high-school fellows?
2. Why is it that we have seen more evidences of hatred, envy, and spite than of such love as Paul here writes about?
3. What can we do to put into public practice the char-

[1] Consult Introduction for suggestions regarding use of discussion material.

acteristics of the love found in these four verses of Scripture?

Certainty

1. How can we be sure of the friendship of any of our schoolmates?
2. Why are we more inclined to be certain of a schoolmate's than of God's love?
3. How can we be sure that we have the love of God in us?

Reality

1. What has made our love for our parents most real to us?
2. Why is it that words are insufficient at times to express our love for them?
3. What will make the love of God increasingly real to us?

Mission

1. What incidents can you recall that show high-school fellows are considerate of one another, even of opponents in a close contest?
2. Why is it that all the Christian fellows do not see that they have a mission to live and talk this relationship of love and good will?
3. How can we make sure that every incoming class of students know that we want them to be a part of the school?

Perfection

1. What causes us to love our friends and hate our enemies?
2. Why should more be demanded of us than of others in the way of consideration for strangers?
3. How can we be perfect as "our heavenly Father is perfect" in our treatment of others?

CHAPTER XII

PRAYER

Daily Readings

"Jesus never taught his disciples how to preach, only how to pray. To know how to speak to God is more than knowing how to speak to man. Not power with men, but power with God is the first thing." This came from a man of great experience in prayer, a man who knew God, a man who stood high in the Kingdom. To us as well as to Andrew Murray prayer may become the means of obtaining and holding an active membership in God's kingdom.

Sunday, Twelfth Week

"Also, when you pray, you must not be like the hypocrites, for they like to stand and pray in the synagogues and at the street corners, so as to be seen by men; I tell you truly, they do get their reward. When you pray, *go into your room and shut the door, pray* to your Father who is in secret, and your Father who sees what is secret will reward you." (Matt. 6. 5-6.)

Prayer in public will never be easy for us unless our prayer in private has placed us on speaking terms with God. Here it is easier to "shut the

door" on the outside world. Here the tumult, the anxiety, the worry and the rush of activities may be more easily excluded. Here we may turn to God easily and find him responsive. Here we may relate to him our greatest dreams and our deepest needs with the utmost sincerity and with the certainty of being understood.

With this experience to fortify us, it becomes easier to speak to God in public—"where two or three are gathered together." There we discover a growth in our prayer life experience. There we gain a new conception of the extent of God's presence and power. There we find the strength of fellowship entering our prayer. There the public becomes nothing more than a group of friends who are thinking, planning, needing, and praying even as we are. With such a group the sincerity of the "inner chamber" may be retained.

Both experiences are needful to our development into the "fullness of life." We need to learn to be sincere in public as well as in private prayer. It is a quality that will give us the mark of a man who is truly seeking God.

Monday, Twelfth Week

"Do not pray by idle rote like pagans, for they suppose they will be heard the more they say; you must not copy them; your Father knows your needs before you ask him." (Matt. 6. 7-8.)

Here is good news for every fellow just starting his prayer life—God knows what you need, a few

words from you will bring the things you want. You aren't obliged to frame a long rhetorical prayer. You needn't be afraid that he will overlook you because you express your needs in a simple, direct way. God prefers that kind of a prayer.

Here is a warning for every fellow glib of tongue—watch that you do not become as the pagans. You will not be able to wear down God's resistance by a volume of words. You will not be heard because of the complexity of your sentence structure nor because of the eloquence of your language. God looks beyond the words into the heart.

Here is the light which will keep us from shipwreck in our prayer life—simplicity keeps us from blinding ourselves to our needs, simplicity presents us to God just as we are. Without confusion we see the depths to which we have sunk, with clear vision we see the heights to which we can climb, and with honest conviction we ask for the things we need to help us make the grade, and God, knowing our needs, very simply and directly responds to them.

Shall we not start this day with a prayer of thanksgiving that God may be approached so simply and so easily?

Tuesday, Twelfth Week

"He also told the following parable to certain persons who were sure of their own goodness and

looked down upon everybody else. 'Two men went up to pray in the temple; one was a Pharisee and the other was a tax-gatherer. The Pharisee stood up and prayed by himself as follows: "I thank thee, O God, I am not like the rest of men, thieves, rogues, and immoral, or even like yon tax-gatherer. Twice a week I fast; on all my income I pay tithes." But the tax-gatherer stood far away and would not lift even his eyes to heaven, but beat his breast, saying, "O God, have mercy on me for my sins!" I tell you that he went home accepted by God rather than the other man; for everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted.' " (Luke 18. 9-14.)

In school it is sometimes difficult to see how the fellow who keeps in the background is going to have his real worth recognized. Take Fred's case for example. "He is not at the head of any school organization. He is not popular as certain fellows are. But he is dependable, he is a good, clean chap. He always comes to me with some helpful suggestion about school activities." This came from an assistant principal of one of our large high schools.

In time Fred will be recognized as the greatest leader in that school. While the other fellows are basking in the sunlight Fred is humbly at work building foundations that will endure the storm of to-morrow.

Our prayer life could be such that we should be

exalted in our own and others' estimation. With the proper distance between ourselves and the less favored fellows we could offer our prayer: "God, I'm thankful I have a mind more brilliant than those other fellows. I'm glad I don't have to live as they do." Or our prayer life can contain the elements of Fred's greatness. Quietly and persistently we can keep in mind God's great goodness to us. Day after day we can open our lives to his Spirit and let him work through us. And, finally, although we may never be brilliant nor learned, God will have been able to use us in his own splendid way. If we keep humble, he will exalt us.

Is your attitude in prayer such that the way is opened for God to enter and use you in the upbuilding of his kingdom?

Wednesday, Twelfth Week

"Also, whenever you stand up to pray, if you have anything against anybody, forgive him, so that your Father in heaven may forgive you your trespasses." (Mark 11. 25.)

Only the really big men have the forgiving spirit. Jesus possessed it. So did Abraham Lincoln. One night President Lincoln called at the home of General McClellan. The General was out. Lincoln waited. When McClellan came in he instructed his aide to tell Lincoln he was too tired to see him. The next day Lincoln called McClellan to the White House, forgiving the in-

sult, and conferred upon him the command of the Army of the Potomac.

"If you have anything against anybody, forgive him." That was the spirit of Lincoln. That is the spirit which is to enter and guide our prayer life. Then as we turn to God in prayer, it will be with a heart that is overflowing with good will toward others. We shall credit them with the purest of motives. We shall see the best in them. We shall praise God that so much of himself gets into their lives. And because we see God there, we shall be glad to forgive the wrong.

"So that your Father may forgive you." This opens up the other side of the problem. We too fall short of the perfect man. Forgetful of God we venture out on our own strength and fail miserably. But, having forgiven the other fellow, our hearts are free to ask for pardon. And God, knowing that we are right with others, gladly accepts our petition for forgiveness.

Are you starting each day with a forgiving spirit that puts you right with others and right with God?

Thursday, Twelfth Week

"Ask and the gift will be yours, seek and you will find, knock and the door will open to you; for every one who asks receives, the seeker finds, the door is opened to anyone who knocks. Why, which of you, when asked by his son for a loaf will hand him a stone? Or, if he asks a fish, will

you hand him a serpent? Well, if for all your evil you know to give your children what is good, how much more will your Father in heaven give good gifts to those who ask him?" (Matt. 7. 7-11.)

Confidence grows largely out of experience. You follow the instructions of your coach because you believe he knows the game. Experience proves your assumption to be right and your confidence in him grows.

Most of us fellows have had very little experience in prayer. We haven't followed the instructions of the Coach very closely, even though we thought he knew the game, and the results haven't been very satisfactory. But there are fellows who have followed instructions. Remember the first one, "Ask and the gift will be yours." Jerry's mother was to undergo a serious operation. She was all he had left. When they took her to the operating room he stayed down below and prayed, one, two, three hours. At last there came to him the feeling that it would be all right, that his mother would live. And she did. Do you think you could destroy Jerry's confidence in that first ruling laid down by the Coach? *Jerry shared Jesus' assurance of a Father who gives good gifts.*

Jerry's experience can come to each one of us. We don't need to wait for anything so serious to try out the rules. There are so many things needed in this world of ours to smooth the rough edges, to bring good cheer. Let's pray for them.

Ask and they will be yours to use, knock and the way will be opened for you to use them. God is just longing for the chance to give these things to those of us who are seeking them.

And soon, fellows, Jerry's experience will be ours. We shall have followed the instructions and gained confidence in our Coach.

Friday, Twelfth Week

"He also told them a parable about the need of always praying and never losing heart. 'In a certain town,' he said, 'there was a judge who had no reverence for God and no respect even for man. And in that town there was a widow who used to go and appeal to him for "Justice against my opponent." For a while he would not, but afterward he said to himself, "Though I have no reverence for God and no respect even for man, still, as this widow is bothering me, I will see justice done to her—not to have her forever coming and pestering me." Listen,' said the Lord, 'to what this unjust judge says! And will not God see justice done to his elect who cry to him day and night? Will he be tolerant to their opponents? I tell you, he will quickly see justice done to his elect.'" (Luke 18. 1-8.)

A group of fellows from the football team had been meeting before each game in prayer for the team—that the captain's mind might be clear as he directed the play, that the team might play together, that the team might play clean—and vic-

tory followed victory. Then defeat came and the leader thought, "It will be all off with that prayer group now." But a great, strapping fellow came over to him and said, "We shall need that prayer more than ever now, won't we?"

The one thing that brought defeat was that they hadn't played together. In that regard their prayer had not been answered. Did they lose heart? Not a bit of it, they stuck to it straight through the season.

Perseverance is a characteristic that we Americans need to absorb. If one thing doesn't work for the moment, we try another. If our prayer life isn't bringing an immediate response from God, we throw it over. We need the stick-to-itiveness of the football fellows. God will help us to be brotherly toward the other races and colors in our schools. God will help us to work together. Our job right now is to keep praying and working. In the end we shall see right conquer.

Saturday, Twelfth Week

"Then in the early morning, long before daylight, he got up and went away out to a lonely spot. He was praying there when Simon and his companions hunted him out and discovered him." (Mark 1. 35-37.)

"Habit" has for so long been associated in our thinking with "bad" that it is difficult for us to consider a habit as being constructive. Immediately, when habits are mentioned, we think of

cussing, drinking, smoking—something that "has us" to our detriment.

Fortunately, a habit will work both ways. Our lives can be built up through carefully selected, well-chosen habits. Once the constructive habit is established we can reach out into realms unconquered. Our attention is released from self and free to center on extensions.

One of the most constructive habits we have found is prayer. It not only builds itself; it undermines the bad habits and strengthens the wholesome ones. It reaches from self to friend, from friend to stranger and from stranger to alien until our influence is extended throughout the world.

Jesus had the habit of prayer. "In the early morning" he was found praying. He needed that refreshing touch with God. He found it so helpful that he didn't confine it to the morning, but any moment he might turn to God in petition or in praise.

Are you in the habit of spending a few moments each morning in meditation and prayer? A large group of fellows are observing the "Morning Watch." Why not join them?

QUESTIONS FOR GROUP DISCUSSION[1]

Prayer

Sincerity

1. If a fellow is sincere in his prayer life, where will he pray?

[1] Consult Introduction for suggestions regarding use of discussion material.

2. If you were to test the sincerity of a prayer, upon what things would you base your decision?
3. What could we do to be more sincere in our prayer life?

Simplicity

1. Some fellows make long prayers; others just say a few words: which prayer is the more effective?
2. What is there about the simple prayer that is apt to make it the more effective of the two?
3. How can we keep our prayers from becoming involved as we grow in experience?

Humility

1. What kind of a prayer does a fellow make who has a keen sense of his own unworthiness?
2. What will prayer do for a fellow who is humble in spirit?
3. What will keep us humble as we turn to God in prayer?

Forgiveness

1. What will happen to a fellow's prayer if he is holding a grudge against another fellow?
2. Why will prayer be unsatisfactory when a fellow feels unkindly toward another?
3. What can be done under such circumstances to get our prayer life back to normal?

Confidence

1. What is the difference between the prayer of the fellow who has never had prayer answered and the fellow who has received an answer?
2. Why should the fellow who has had prayer answered pray with greater assurance?
3. How can those of us who have never experienced an answer to prayer pray with confidence?

Perseverance

1. What will generally happen to the fellow who prays and prays without an answer?
2. Why is it that we do not have greater perseverance in our prayer life?

3. What would lead us to continue praying even though we never recognized any response to our prayers?

Habit

1. What was the habit of Jesus in regard to prayer?
2. Why is it that we are so irregular in our prayer life?
3. How can we get out of this irregularity and fix prayer as one of the great habits of our life?

CHAPTER XIII

FAITH

Daily Readings

Faith is one of the most significant keys to the Kingdom. Faith anticipates the impossible. Faith advances on the assurance of an unseen Power. Faith bridges the gap between the known and the unknown. Faith achieves results so astounding that man calls them miracles.

As we enter this week's study let us open our minds and hearts to the spirit of our Master, let us follow him out of the limitations of our faith into such intimacy with the will of God that we shall, with him, believe in what man deems impossible.

Sunday, Thirteenth Week

"Now faith means we are confident of what we hope for, convinced of what we do not see." (Heb. 11. 1.)

Jim had been out for basketball. He was a little fellow, but he showed such aggressiveness that the coach kept him on the squad. As the season closed the coach said to him, "Jim, keep in training, practice shooting baskets, and next year you will make the team." That summer Jim

worked on a farm and came back to school as hard as nails. That fall he won a place as forward on the team and his work made a championship possible.

Jim was confident of what he hoped for, convinced of what he could not see. All he had was the word of the coach. But he added to that hours of practice and days of preparation until he was fit to win and keep a place on the team. He believed in the coach.

Jesus, the Head Coach, has assured us that all things are possible if we will but believe. Just as Jim's coach promised him success if he would train, so our Coach promises victories beyond our wildest dreams if we will but have faith. And faith means belief in the word of our Coach, confidence of what we hope for, conviction of what we do not see.

Monday, Thirteenth Week

"No one can serve two masters; either he will hate one and love the other, or else he will stand by the one and despise the other—you cannot serve both God and Mammon. Therefore I tell you, do not trouble about what you are to eat or drink in life, nor about what you are to put on your body; surely life means more than food, surely the body means more than clothes. Look at the wild birds; they sow not, they reap not, they gather nothing in granaries, and yet your heavenly Father feeds them. Are you not worth

more than birds? Which of you can add an ell to his height by troubling about it? And why should you trouble over clothing? Look how the lilies of the field grow; they neither toil nor spin, and yet, I tell you, even Solomon in all his grandeur was never robed like one of them. Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him! Do not be troubled then and cry, 'What are we to eat?' or 'What are we to drink?' or 'How are we to be clothed?' (pagans make all that their aim in life), for your heavenly Father knows quite well you need all that. Seek God's Realm and his goodness, and all that will be yours over and above. So do not be troubled about to-morrow; To-morrow will take care of itself. The day's own trouble is quite enough for the day." (Matt. 6. 24-34.)

A big meet was on in Chicago. Track stars from all parts of the country were competing. Larry was forced to wait minutes that seemed hours before his number was called. He grew anxious and nervous and feared that he would not place. Then, as he worried, he recalled a source of strength he had not used. He sent up a prayer for help, and help came. Gradually he grew calm and his confidence returned.

Anxiety was fast depriving Larry of all power to win. Worry was weakening the fibers of his muscles. Fear was clutching at his heart. All

confidence in self was receding. But faith thrust back anxiety, swept worry aside, and dealt fear a death blow. Faith in an Unseen Power made victory possible.

In the light of this experience does it seem reasonable to worry? Why not brighten our lives with a faith that has all the beauty of the lilies of the field and all the joy of the birds in the springtime? Worry kills. Faith wins. Why not be reasonable?

Tuesday, Thirteenth Week

"It was in these days that he went off to the hillside to pray. He spent the whole night in prayer to God, and when day broke he summoned his disciples, choosing twelve of them, to whom he gave the name of 'apostles': Simon (to whom he gave the name of Peter), Andrew his brother, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphæus, Simon (who was called 'the Zealot'), Judas the son of James, and Judas Iscariot (who turned traitor)." (Luke 6. 12–16.)

Do you recall the first time you dared to jump off the porch to your father waiting to catch you? Do you remember the first time you dared to dive in the pool with your dad standing by to watch you. In both cases you were a bit hesitant, you did not quite dare until your confidence in your father overcame your fear.

One of the most daring things Jesus ever did

was intrusting his whole plan for the Kingdom to twelve weak men. It was a leap into the dark, a plunge into the unknown. Yet such was his trust in those men, such his confidence in his Father standing by, that his faith overcame fear, and he dared a thing which makes us shudder even at this distance.

In our faith we must have the daring of Jesus. We must have the same glad assurance that our Father is standing by; the same strong conviction of the loyalty and ability of men. These three merged in one will make possible the impossible.

Wednesday, Thirteenth Week

"When they reached the disciples they saw a large crowd round them, and some scribes arguing with them. On seeing him the whole crowd was thunderstruck and ran to greet him. Jesus asked them, 'What are you discussing with them?' A man from the crowd answered him, 'Teacher, I brought my son to you; he has a dumb spirit, and whenever it seizes him it throws him down, and he foams at the mouth and grinds his teeth. He is wasting away with it; so I told your disciples to cast it out, but they could not.' He answered them, 'O faithless generation, how long must I still be with you? how long have I to bear with you? Bring him to me.' So they brought the boy to him, and when the spirit saw Jesus it at once convulsed the boy; he fell on the ground and rolled about foaming at the mouth. Jesus

asked his father, 'How long has he been like this?' 'From childhood,' he said; 'it has thrown him into fire and water many a time, to destroy him. If you can do anything, do help us, do have pity on us.' Jesus said to him, ' "If you can!" Anything can be done for one who believes.' At once the father of the boy cried out, 'I do believe; help my unbelief.' Now as Jesus saw that a crowd was rapidly gathering, he checked the unclean spirit. 'Deaf and dumb spirit,' he said, 'leave him, I command you, and never enter him again.' " (Mark 9. 14-25.)

Harold was powerfully built, a big fellow, yet fast on his feet. The coach was trying him out in the backfield, but found him lacking in one thing. In hitting the line Harold flinched. The coach, believing that Harold would make a great football player if he could overcome this fault, took him to one side and said, "Harold, you could make the team, but you're yellow. I want you to go home to-night and keep saying to yourself 'I can buck a brick wall, I can buck a brick wall,' and don't come back till you believe it."

Harold came back. The coach saw he was ready. He sent him into the game. Harold bucked the line. He helped the team to win. And all the while he kept repeating, "I can buck a brick wall."

The coach believed in Harold and Harold believed in the coach, and as he believed he found a new power entering his life, something that

made him bigger and better than anything he had ever been before.

Just as the coach believed in Harold, God believes in you and me. To us he has said, "Anything can be done for one who believes." Taking this spirit out into the game of life, believing in him, we shall have supplemented our own strength with the strength of God. His spirit in us will have brought both the assurance and conviction that we can do all things through Christ who strengthens us.

Thursday, Thirteenth Week

"My brothers, what is the use of anyone declaring he has faith, if he has no deeds to show? Can his faith save him? Suppose some brother or sister is ill-clad and short of daily food; if any of you says to them, 'Depart in peace. Get warm, get food,' without supplying their bodily needs, what use is that? So faith, unless it has deeds, is dead in itself. Someone will object, 'And you claim to have faith!' Yes, and I claim to have deeds as well; you show me your faith without any deeds, and I will show you by my deeds what faith is! You believe in one God? Well and good. So do the devils, and they shudder. But will you understand, you senseless fellow, that faith without deeds is dead? When our father *Abraham offered his son Isaac on the altar*, was he not justified by what he did? In his case, you see, faith cooperated with deeds, faith was com-

pleted by deeds, and the Scripture was fulfilled: *Abraham believed God, and this was counted to him as righteousness*—he was called *God's friend.* You observe it is by what he does that a man is justified, not simply by what he believes." (James 2. 14-24.)

Faith has its limitations. Left to itself it withers and dies. Expressed through an earnest effort toward the attainment of the thing hoped for, it reaches out into new life. Faith *finds* itself in action.

Jim believed in the coach and acted upon his suggestion. Larry believed in prayer and sent one God-ward. Harold believed in his coach and followed instructions. In each case "faith was completed by deeds." In each case honest belief found expression in sincere endeavor to measure up to the ideal established.

James states that faith without deeds is dead, like unto the body with the spirit removed. But faith entering the body joins the spirit in breathing into man an ardent desire for all that is highest and best. Faith motivates and inspires action. Faith finds its outlet in a work well done.

Is our faith in God leading us into such service for him that we are bearing his stamp of approval?

Friday, Thirteenth Week

"We are bound always to thank God for you, brothers—It is proper that we should, because

your faith grows apace and your mutual love, one and all, is increasing. So much so, that throughout the churches of God we are proud of you, proud of the steadfastness and faith you display through all the persecutions and the troubles in which you are involved. They are proof positive of God's equity; you are suffering for the realm of God, and he means to make you worthy of it." (2 Thess. 1. 3-6.)

Persecution, trouble, suffering, death—these are the great tests of faith. Herbert's faith was under fire as he turned away from the bedside of one of his schoolmates to inquire, "Why does God always take the best and leave so many worthless ones to live on?"

George was one of the best; an excellent student, a keen debater, one of the editors on the school paper, an active member of the Hi-Y, entering each day with the question, "What is the will of God for me to-day?"

Herbert didn't know why George had to suffer. Neither did the other members of the Hi-Y. But they visited him, they sent him flowers, they prayed for him. All through that year they helped him in his fight for life. And now he is gone.

But George isn't so far away. His spirit lingers near. His life will ever be a challenge to us to carry on. His work remains unfinished. It is ours to share.

So what was in the beginning a test of our faith

has become an inspiration. Out from the midst of suffering have come a new tenderness, a deeper love, and a larger capacity for service.

Saturday, Thirteenth Week

"The last drops of my own sacrifice are falling; my time to go has come. I have fought in the good fight; I have run my course; I have kept the faith. Now the crown of a good life awaits me, with which the Lord, that just Judge, will reward me on the great Day—and not only me, but all who have loved and longed for his appearance." (2 Timothy 4. 6-8.)

The two-mile race was finished. Dick staggered down his lane and fell into the arms of his friends, placing first. As fatigue fought for control of his muscles he had forced himself onward. Though suffering untold agony, he had remembered the faith his college mates had in him and had pressed on to the finish. He had fought a good fight, he had run his course, he had justified the faith of his friends.

Life calls for just that kind of fight, just that sort of finish every day we live. The contest may lack the spectacular, the returns may never arouse comment, but way down in the basement of our hearts a meter will register the energy we have used in the race. Then, when evening comes, we shall know from the reading if the fight has been fought, if the course has been run, if the faith has been kept well.

The goal of faith is nothing less than the conquest of life. Each minute brings an opportunity for service, each hour sounds a task on its way, each day marks an advance in the crusade for a better world. Sharing in "the good fight" we, too, shall be ready for the "crown of a good life."

QUESTIONS FOR GROUP DISCUSSION[1]

Faith

Meaning

1. What does a fellow mean when he says he believes in the team?
2. How does Hebrews 11. 1 apply when a fellow states that he believes the team will win?
3. How can we get fellows to see that faith in God is not at all unlike faith in the team?

Reasonableness

1. What does anxiety or worry do for a fellow who is trying to make good in school activities?
2. What causes a fellow to be anxious or worry?
3. How can we prove to such a fellow that faith is more reasonable than worry?

Daring

1. How does the lure of the unknown enter into a fellow's faith in others?
2. What is there in Luke 6. 12-16 that would lead you to believe that Jesus was daring in his faith in men?
3. How could this daring in faith be used to attract the "dare-devils" to a belief in Christ?

Power

1. What happens in the life of a student who is failing yet finds that the teacher has faith in his power to win out?

[1] Consult Introduction for suggestions regarding use of discussion material.

2. Why is it that such a simple thing as faith on the part of the teacher can inspire a fellow to new effort?
3. How can our faith in God make anything possible for us?

Outlet

1. How can a fellow prove that he has faith in the team?
2. Why is it that faith alone would be insufficient to prove a fellow's loyalty?
3. How can you get a fellow to see what he does will indicate what he believes?

Test

1. When the team suffers defeat what happens to a fellow's belief in it?
2. Why is it that trouble makes such a severe test of faith?
3. How can we remain firm in our belief in our team, in our friends, or in our God, even in the midst of the worst trouble?

Goal

1. What should we expect to find in the life of a man who has "kept the faith"?
2. How many of these things will we find in the life of a fellow who is just beginning the life of faith?
3. What development in ourselves ought we to look for as we join in the good fight and keep the faith?

CHAPTER XIV

WORK

Daily Readings

Men "do things" in these United States of ours. As we consider their achievements we sometimes think we should like to do big things ourselves. The urge to make a name for ourselves cannot be resisted. Yet just how much the character of what we do determines what we are often escapes us. An observing American has said that only one tenth of what we hear, three tenths of what we see, five tenths of what we say, but *seven tenths of what we do becomes a part of us.*

If what we do determines in such a large way that which shall be a part of our life, it might be well to study our activities and compare them with the life of action which Jesus suggests. Then shall we know if we are worthy of membership in the kingdom of God.

Sunday, Fourteenth Week

"Again, the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it." (Matt. 13. 45–46.)

Work without vision is plain drudgery. The fellow who cannot see beyond the lessons of the day is fast sinking into the Slough of Despond. But the fellow who has vision ignores the discouragements of the hour and presses on to the attainment of all that he has hoped and dreamed. The lesser pearls pass through his hands. Their appraisement and exchange lead on to the possession of the pearl of greatest price.

To such a fellow work is full of meaning. Each experience adds new zest to life. Each day's sum total of work contributes toward the goal. His memory book becomes a veritable storehouse of investments and returns and a splendid index to the rapidity of his progress. Then, when no results are apparent, he has but to refer to the accumulation of the past to clear the film which has obscured his vision.

And in so doing he keeps step with the Master in progress toward a Kingdom whose members are ever hopeful of its realization.

Monday, Fourteenth Week

"As you would like men to do to you, so do to them." (Luke 6. 31.)

Don started out nobly. In every situation, no matter how perplexing, he put this question: "What would Jesus do?" Soon he found it not only interfered seriously with the things he wanted to do, but it gave other fellows more rights than he was willing to concede them.

Well, what would Jesus do? What standard of action has Jesus given us which would guide us in our workaday life? Thirteen words will cover it: "As you would like men to do to you, so do to them."

How would this work out in your relationship to a boy of twelve, say? He thinks the sun rises and sets in you, an older boy. He wants you as the leader of his gang or as the teacher of his Sunday-school class. Following through the standard of the Golden Rule would get you into service as a leader of those boys, wouldn't it?

How this would affect your other relationships would be a mighty good thing to consider. Do you dare apply that standard of action to your life and try it out?

Think it through. Pray it through. Live it through. God helping you, you dare not do otherwise.

Tuesday, Fourteenth Week

"Whoever wants to be great among you must be your servant, and whoever wants to be first among you must be your slave; just as the Son of man has not come to be served but to serve, and to give his life as a ransom for many." (Matt. 20. 26-28.)

We have seen that work is more than drudgery, work is an investment of life, work is the means to the fulfillment of our life purpose. We have added the Golden Rule as the standard of action. As to

our policy, shall we "listen in" while one of our number speaks?

"Man, since the event of his creation, has looked upon service as a sacrifice rather than a duty. Numerous and many are the references from life and history which we might quote to strengthen this statement. The very precepts and doctrines of our religion are based on this same principle. Christ dedicated his life to service, and it is only to this end that we can attain success. Narrow, egotistical, and selfish views have been the ruin of lives and even of empires. Organizations of to-day have as their basic and fundamental principle, SERVICE, and we, as members of a club whose sole aim is SERVICE, must be devoutly earnest, lest this purpose be but a mockery." B. P. G. T.

As members of the Kingdom we have enlisted "not to be served, but to serve." And in living and working this out we, too, "must be devoutly earnest lest this purpose be but a mockery."

Wednesday, Fourteenth Week

"Let this be how you pray: 'Our Father in heaven, thy name be revered, thy Reign begin, thy will be done on earth as in heaven! give us to-day our bread for the morrow, and forgive us our debts as we ourselves have forgiven our debtors, and lead us not into temptation but deliver us from evil.' For if you forgive men their trespasses, then your heavenly Father will forgive you; but if you do not forgive men, your Father

will not forgive your trespasses either." (Matt. 6. 9–15.)

Just now, as high-school students, our primary objective is an education. Day by day we are increasing our knowledge of the ways of the world. Year by year we are approaching the point when the majority of our time will be devoted to service rather than to preparation. As that period of transition draws near we are bound to consider our life work objective.

Our school work has brought development in character and enrichment of personality. As we have lived in the presence of the best that has been thought and done in the world we have subconsciously caught stride with the masters. Our activities of service in the school, in the home, and in the church have revealed the need existent in the world. In so far as we could we were glad to respond to that need. Our daily relationship with the Father as we found him in Jesus Christ has brought an unquenchable desire to see his will fully expressed in us. We have enjoyed the work of the Kingdom.

Shall the enrichment of personality, the service to others, and the complete expression of the Father have no part in determining our objective in life? Directed by such principles our life-work —no matter what our profession or trade may be—will make for perfect harmony with the spirit that cries, "Thy kingdom come, thy will be done." Help us, Oh God, to know and to do thy will.

Thursday, Fourteenth Week

"And Jesus *increased* in wisdom and in stature, and *in favor with God and man.*" (Luke 2. 52.)

We all admire a fellow who possesses a keen mind, a splendid physique, an unimpeachable character, and a great heart. He is in the midst of student life. He is a debater, a letter man, a Four C's adherent, and an active member of a service organization. He has a program that works toward advancement into the fourfold Jesus way of living.

We are quick to notice that his activities carry him from the limelight of scholastic honors and athletic prowess into the leadership of boys who are younger in years. He knows the dangers those boys confront. He sees them, undirected, neglecting all but the physical in life. He sees them, guided, growing into four-square manhood. He wills to conserve them for the Kingdom.

We too can follow the Jesus way of living; increasing in wisdom, advancing in health, developing in character and growing in service. Responding to a program marked by these guides to action, our work will become an unfailing testimony to the value of membership in the Kingdom of God.

Friday, Fourteenth Week

"It is not everyone who says to me, 'Lord, Lord!' who will get into the Realm of heaven, but

he who does the will of my Father in heaven. Many will say to me at that Day, 'Lord, Lord, did we not prophesy in your name? Did we not cast out demons in your name? Did we not perform many miracles in your name?' Then I will declare to them, 'I never knew you; *depart from my presence, you workers of iniquity.*' " (Matt. 7. 21-23.)

The fellow who has a well-defined program of action mapped out is to be congratulated. This is especially true if the purpose of his task is service and his objective the realization of God's kingdom. But often, as the program becomes more complex, he is apt to become lost in the mechanism of it all. The wheels demand his entire attention and the motive power is forgotten.

Just as the most highly developed motor car is useless without gasoline so the finest program is heartless when devoid of spirit. In striving to give that spirit first place we must go all the way with Hudson Taylor. First he prayed, "Lord, help me to do my work." Then as he grew to know God better, he prayed, "Lord, help me to do thy work." But later, living very close to the Master, he prayed, "Lord, do thy work through me."

When our spirit shall be placed in the hands of our Father God, when we shall have opened the way for him to work through us, then shall our program of activities be a continual witness to the power of his Spirit in life.

Shall we not pray this day and every day, "Lord, do thy work through me"?

Saturday, Fourteenth Week

"Then shall the King say to those on his right, 'Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world. For I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you entertained me, I was unclothed and you clothed me, I was ill and you looked after me, I was in prison and you visited me.' Then the just will answer, 'Lord, when did we see you hungry and fed you? or thirsty and gave you drink? when did we see you a stranger and entertain you? or unclothed and clothed you? when did we see you ill or in prison and visit you?' The King will answer them, 'I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it to me.'" (Matt. 25. 34-40.)

Jack was one of these high-strung, active fellows that usually are in the midst of everything. Because he could do things he was thrust into a place of leadership at school. Of all his work perhaps the most interesting was his direction of a group of younger boys. As Jack went on to college these boys advanced into high school to assume responsibilities equal to his. One of them said, as he was about to take the leadership of a younger boy group, "Years ago I took Jack as

my ideal and I have been trying ever since to be the kind of fellow he is."

But such a return is not the only reward which comes to a fellow who invests hours of hard labor in service for the Kingdom. He may have the greatness of his own greatly performed work stamped upon him, as Dr. George H. Betts has said. The control of self, the concern for others and the response to their need can do nothing less than build into the worker the elements of character which will make him a man among men.

If our work is developing self, serving others, and responding to God, we may start each day with the glad words of the Master ringing in our heart, "I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it unto me." What greater reward do we need?

QUESTIONS FOR GROUP DISCUSSION[1]

Work

Vision

1. How do high-school fellows usually regard their work?
2. Why is it that we do not always enter whole-heartedly into our work?
3. How can we gain such a vision of our work that it shall claim our entire allegiance?

Standard

1. By what standard do high-school fellows test the work they do?
2. Why is it necessary for students and teachers to keep trying to elevate the standard of work?

[1] Consult Introduction for suggestions regarding use of discussion material.

3. How can we use the "Golden Rule" in raising the standard of our work?

Policy

1. What motive prompts a fellow to get into the work of student activities?
2. Why is it that we often seek "to be great" in our school life through the work that we do?
3. How can we get the fellows of our school to see that true greatness does not come through grandstand play but through team work?

Objective

1. What do fellows have in view as a goal in their work?
2. Why is it that so many of us are content to do the day's work without thought of an objective?
3. How can we help fellows to gain an objective in life?

Program

1. What does the program of work of the high-school fellow contain?
2. Why is it that some of us have programs that contain unselfish service for others?
3. What can be done to introduce service tasks into the program of more of the fellows?

Spirit

1. What kind of work would a high-school fellow be doing if he were acting in accordance with the "will of my Father"?
2. With what kind of a spirit shall we enter our work if we are trying to do the will of our Father?
3. How can we get into harmony with God so that we shall know what and how to do for him?

Reward

1. What kind of a reward do high-school fellows want for their work?
2. When ought we to look for returns from the work that we do?
3. How can we keep the balance level when we see no immediate returns from our work?

CHAPTER XV

GOD

Daily Readings

Dr. Richard L. Swain, in his book *What and Where Is God?*[1] indicates the source of this week's study when he says, "If you wish to know God in the most perfect way, go to Jesus; if you care to know man as he should be, go to Jesus; if you would look upon God, man, and nature's forces in one radiant, wooing personality, go to Jesus." So we shall turn to the life of Jesus, the God-man, for a better understanding of our Father God.

Sunday, Fifteenth Week

"He also said: 'There was a man who had two sons, and the younger said to his father, "Father, give me the share of the property that falls to me." So he divided his means among them. Not many days later, the younger son sold off everything and went abroad to a distant land where he squandered his means in loose living. After he had spent his all, a severe famine set in throughout that land, and he began to feel in want; so he went and attached himself to a citizen of that

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land, who sent him to his fields to feed swine. And he was fain to fill his belly with the pods the swine were eating; no one gave him anything. But when he came to his senses he said, "How many hired men of my father have more than enough to eat, and here am I perishing of hunger! I will be up and off to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I don't deserve to be called your son any more; only make me like one of your hired men.'" So he got up and went off to his father. But when he was still far away his father saw him and felt pity for him and ran to fall upon his neck and kiss him. The son said to him, "Father, I have sinned against heaven and before you; I don't deserve to be called your son any more." But the father said to his servants, "Quick, bring the best robe and put it on him, give him a ring for his hand and sandals for his feet, and bring the fatted calf, kill it, and let us eat and be merry; for my son here was dead and he has come to life, he was lost and he is found."'" (Luke 15. 11-24.)

Jesus draws for us here the picture of two people; first, the son; second, the father. The son demanded his share of the father's property. He got it. He went off to sow his wild oats. At the end of his spree the best job he could get was that of a swine herder. He ate with the pigs. Then he "came to his senses."

Back home a father was waiting. Anxiously he

watched the road for his son. At length he saw his boy plodding homeward, dusty, tired and hopeless. But it was his son. His heart went out to him. He ran to him and threw his great loving arms about him. The best that the father had was none too good for this boy who had gone wrong but was now safely back in the old home. He was a father after God's own heart.

Jesus, experiencing day after day the great loving care of his Father God, interpreted for us as best he could the love of God as it would appear in a human father. Jesus was anxious for us to know the depths of this love beyond which no man can sink. John sensed it and passed it on to us in these words, "For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing."

Monday, Fifteenth Week

"Now the tax-gatherers and sinners were all approaching him to listen to him, but the Pharisees and the scribes complained, 'He welcomes sinners and eats along with them!' So he told them this parable, 'Which of you with a hundred sheep, if he loses one, does not leave the ninety-nine in the desert and go after the lost one till he finds it? When he finds it he puts it on his shoulder with joy, and when he gets home he gathers his friends and neighbors: "Rejoice with me," he says to them, "for I have found the sheep

I lost." So, I tell you, there will be joy in heaven over a single sinner who repents, more than over ninety-nine good people who do not need to repent.'" (Luke 15. 1-7.)

There are times, it seems, when God deems it best to wait until we come to our senses. But Jesus presents him, in this parable, as a Shepherd who realizes the helplessness of his sheep that is lost and, leaving the flock, hastens out to seek the one who has wandered away. Then, when the lost one is found and safely back with the group, the burden lifts off the heart of this Shepherd-God and a great joy surges in.

God has followed many a fellow through dishonesty in an examination and disloyalty to his school. God seeks to win back those of us who have gone wrong. Not content with the safety of the "ninety-nine good people," he reaches out after the one who has grown confused and leads him safely through the rest of the journey. And when the lost one that is found rejoins the group that forms the Kingdom, the Father-God leads in a rejoicing that echoes throughout heaven and earth.

Tuesday, Fifteenth Week

"Now when he entered the house of a ruler who belonged to the Pharisees to take a meal they watched him closely. In front of him there was a man who had dropsy; so Jesus asked the jurists and Pharisees, 'Is it right to heal on the Sabbath

or not?' They held their peace. Then Jesus took hold of the man and cured him and sent him off. 'Which of you,' he said to them, 'when an ass or an ox has fallen into a well, will not pull him out at once upon the Sabbath day?' This they could not dispute." (Luke 14. 1-6.)

In his book, *The Christian Adventure*, A. H. Gray says: "It is quite impossible to do justice to the courage of Jesus. The rich were afraid of poverty; the priests feared for their own position; the Pharisees feared the people; the mob feared their rulers; Pilate feared Cæsar; and lastly the disciples themselves hopelessly gave way to panic at the critical hour. Alone among them all Jesus was never afraid."[1]

We have seen this quality of daring in the life of some of our friends and we have admired it intensely. And to-day we recognize it as one of the strongest characteristics in the life of our great Master. "They watched him closely." They doubtless arranged to have this man with the dropsy at the feast. It was a test case. Would Jesus heal a man on the Sabbath? Jesus would dare anything for God or for man. Jesus dared care as much for a man as these men would care for a beast.

From Jesus we learn all that is in the heart of our Father God. So, since Jesus dared death for the advancement of the Kingdom here among men, we know that our God will dare anything needful

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to further our welfare. May we be more willing to dare great things for him!

Wednesday, Fifteenth Week

"Pilate asked them again, 'And what am I to do with your so-called King of the Jews?' Whereupon they shouted again, 'Crucify him.' 'Why,' said Pilate, 'what has he done wrong?' But they shouted more fiercely than ever, 'Crucify him!' So, as Pilate wanted to satisfy the crowd, he released Bar-Abbas for them; Jesus he handed over to be crucified, after he had scourged him. The soldiers took him inside the courtyard (that is, the prætorium) and got all the regiment together; then they dressed him in purple, put on his head a crown of thorns which they had plaited, and began to salute him with, 'Hail, O King of the Jews!' They struck him on the head with a stick and spat upon him and bent their knees to him in homage. Then, after making fun of him, they stripped off the purple, put on his own clothes, and took him away to crucify him." (Mark 15. 12-20.)

Without question Jesus suffered intensely. The trial and the cross were but the culmination of heart-rending incidents that revealed the beastly brutality of men. Yet not for a moment did Jesus inwardly or outwardly give way to personal animosity. The reason back of it all was that he was suffering with a purpose. He knew this suffering was "inflicted on the innocent by the evil

will of the brutally selfish." Through his suffering he hoped to "establish on the earth a race of men powerful, honest and friendly."[1]

What Jesus hoped for the world of men, God hopes for us. Likewise what Jesus suffered, God suffers for us. As Doctor Bosworth says, "Calling God 'Our Father' necessarily involves attributing suffering to him. He is no true father who does not share the suffering of his children."

But God, even as Jesus, is suffering with a purpose. He sees us approaching the time when we shall rise to blot war and pestilence and human sin from the face of the earth. He knows that the God in man will finally achieve complete victory over all that despoils life.

Thursday, Fifteenth Week

"Then Peter came up and said to him, 'Lord, how often is my brother to sin against me and be forgiven? Up to seven times?' Jesus said to him, 'Seven times? I say, seventy times seven! That is why the Realm of heaven may be compared to a king who resolved to settle accounts with his servants. When he began the settlement, a debtor was brought in who owed him three million pounds; as he was unable to pay, his master ordered him to be sold, along with his wife and children and all he had, in payment of the sum. So the servant fell down and prayed him, 'Have

[1] From *What It Means to Be a Christian*, by Edward I. Bosworth. Published by the Pilgrim Press. Used by permission.

patience with me, and I will pay you it all.' And out of pity for that servant his master released him and discharged his debt. But as that servant went away, he met one of his fellow-servants who owed him twenty pounds, and seizing him by the throat he said, 'Pay your debt!' So his fellow-servant fell down and implored him, saying, 'Have patience with me, and I will pay you.' But he refused; he went and had him thrown into prison, till he should pay the debt. Now when his fellow-servants saw what had happened they were greatly distressed, and they went and explained to their master all that had happened. Then his master summoned him and said, 'You scoundrel of a servant! I discharged all that debt for you, because you implored me. Ought you not to have had mercy on your fellow-servant, as I had on you?' And in hot anger his master handed him over to the torturers, till he should pay him all the debt. My Father will do the same to you unless you each forgive your brother from the heart." (Matt. 18. 21-35.)

We have heard of people who have gone out "to settle accounts" with their neighbors in a most bitter and revengeful spirit. "You just wait—I'll get them," is the word that they leave with their folks at home.

But Jesus doesn't attribute this spirit to the king "who resolved to settle accounts." He presents a ruler who sympathizes with the man who cannot "come across" and cancels the man's debt

to him. But this man was a faker. He wasn't sorry for his debt. He was afraid of being punished. Released he went out and treated those who were in debt to him in a most heartless manner. Then the king refused to have any mercy whatsoever on this man who would not forgive even as he was forgiven.

"My Father will do the same to you unless you each forgive your brother from the heart." According to Jesus, God will have absolutely nothing to do with us unless we possess and use the forgiving spirit. God expects us to forgive. Having lived up to his expectations of us, we can turn to him in true penitence to claim and gain his sympathy and forgiveness.

Grant unto us, O God, the joy that comes through forgiving and being forgiven freely. In Jesus' name, Amen.

Friday, Fifteenth Week

"Then he proceeded to address them in parables. 'A man *planted a vineyard, fenced it round, dug a trough for the winepress, and built a tower;* then he leased it to vine-dressers and went abroad. When the season came round he sent a servant to the vine-dressers to collect from the vine-dressers some of the produce of the vineyard, but they took him and flogged him and sent him off with nothing. Once more he sent them another servant; him they knocked on the head and insulted. He sent another, but they killed him,

And so they treated many others; some they flogged and some they killed. He had still one left, a beloved son. He sent him to them last, saying, "They will respect my son." But these vine-dressers said to themselves, "Here is the heir; come on, let us kill him, and the inheritance will be our own." So they took and killed him, and threw him outside the vineyard. Now what will the owner of the vineyard do? He will come and destroy the vine-dressers, and he will give the vineyard to others.'" (Mark 12. 1-9.)

The earth is ours. Even as the man in the parable leased the vineyard to the vine-dressers so God has intrusted the earth to us. We have not made good as trustees. God has sent men, even his Son, to advise with us. To them all we have turned a deaf ear, choosing to follow the lead of our own desires. And God has been the loser.

God has suffered through the loss of the spirit of obedience and good will that prompted the message of the men who were killed. God has lost in the rise of a mercenary spirit which makes men heartless and brutal in the effort to obtain and retain the "things" of this world. God has lost in the men who have scoffed at his Son on the cross and persist in claiming that Christianity has failed.

God is a good loser. He possesses a patience that is eternal. He watches the coming and going of the generations, sees evil sweep away scores of men through lust and war and disease,

notes truth germinate in the heart of a Luther or Gladstone or Lincoln and waits the time when the spirit of Jesus shall turn men fired with righteous indignation against all that is destructive of human life.

Is God losing as he looks for returns from that of which he has put you in trust? Is your life such that you are continuously trying the patience of God?

Saturday, Fifteenth Week

"Now when Jesus arrived, he found that Lazarus had been buried for four days. Then Martha, hearing of the arrival of Jesus, went out to meet him, while Mary sat at home. Said Martha to Jesus, 'Had you been here, Lord, my brother would not have died. But now—well, I know whatever you ask God for he will grant you.' Jesus said to her, 'Your brother will rise again.' 'I know,' said Martha, 'he will rise at the resurrection, on the last day.'

"Jesus said to her, 'I am myself resurrection and life: he who believes in me will live, even if he dies, and no one who lives and believes in me will ever die. You believe that?' 'Yes, Lord,' she said, 'I do believe you are the Christ, the Son of God, who was to come into the world.' " (John 11. 17-27.)

That was a glorious day in the home of Mary and Martha, for Jesus won Lazarus back to life. But it was not an unusual day for Jesus. He was

always winning for God. His call to a couple of fishermen caused them to leave all and follow him. His teaching drew such crowds to him that "he could not escape notice." His work was of such unusual quality that people were astounded. "We have seen incredible things"—"How splendidly he has done everything!" were the words which fell from their lips. So magnetic was his personality, so unique his teaching that officers sent to arrest him returned empty-handed, in wonder reporting, "No man ever spoke as he does." Jesus had so completely won his disciples that when he asked if they would leave him, he drew the response: "To whom shall we go? You have the words of eternal life." And so splendidly did he die that a stranger standing near was won to him. "Truly," he exclaimed, "this man was the Son of God."

Through all the years since the glad day of his resurrection when Mary hastened to tell the disciples she had seen the Lord, Jesus has been winning for God through men. Peter and John before the Sanhedrin, Paul on the Acropolis at Athens, Livingstone in Africa, Paton in the New Hebrides, and Grenfell in the Labrador, have all caught the Spirit of God through the life of Jesus and sought to pass it on to others.

God will win if we will let him. Choosing to live the Jesus-way, we shall have won our first victory. Following it through in our home, in our school, and in our community we shall wit-

ness the first glad returns from an effort for him. And life shall not have proceeded very far until we are aware that we are members of a kingdom that is eternal. For us and for all who follow Jesus Christ, life shall never end but shall be increasingly satisfying, for we shall be sharing the victorious life of a winning God.

QUESTIONS FOR GROUP DISCUSSION[1]

God

Loving

1. How far will a father's love follow a son who has "gone wrong"?
2. Why should we think God would be more considerate of a fellow who has "gone wrong" than an earthly father?
3. What can we do to have larger experience in the love of God?

Seeking

1. What is the motive that sends a fellow out to hunt for his dog that is lost?
2. What would lead you to think that God would go out to hunt for a fellow that is "lost"?
3. How can we meet God half way in the things that are "lost" in us that he is seeking for us?

Daring

1. What is there that is dangerous in the saying, "Leave well enough alone"?
2. What convinces you that Jesus was never content with such an attitude?
3. What things in the present generation would God "dare" to change if he were in our place?

Suffering

1. What causes a father to grieve over his son?

[1] Consult Introduction for suggestions regarding use of discussion material.

2. What would you say to prove that God suffers from the lack of response to his love?
3. What would happen if those of us who are Christians were as sensitive to wrong as God is?

Forgiving

1. What is wrong with the fellow who says, "I can forgive you, but I can't forget"?
2. Why is it necessary for us to forgive if we are to be forgiven?
3. How would it change our relationship with others if we possessed God's spirit of forgiveness?

Losing

1. Why is it that so many people make investments when they are told "You can't lose"?
2. In what ways does God lose on the investments which he makes?
3. How can we recompense God, in part at least, for his losses?

Winning

1. How is a father repaid for his investment in his son?
2. What evidence does God have that his confidence in men was not misplaced?
3. What shall we do to help God win his way in the world?

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